

# Christian Orient

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## EDITORIAL

**INTERRITUAL LAW IN THE REVISED CODE OF CANON LAW**

Meletius M. Wojnar, O.S.B.M.

**THE IMPORTANCE OF SYRIAC CULTURE FOR THE CHRISTIAN WORLD**

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G. Chediath

**THE EPARCHY OF PALAI AND VOCATION**

Thomas Vellilamthadam

**DOCUMENTATIONS, BOOK REVIEWS, NEWS**



# CHRISTIAN ORIENT

AN INDIAN JOURNAL OF EASTERN CHURCHES FOR CREATIVE  
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**The Oriental Study Forum**

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**LITURGY**

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## Editorial

This issue of Christian Orient reaches you with a heavy heart and deep-felt sorrow at the demise of Very Rev. Fr. Placid J. Podipara (Oct. 3. 1899–April 27, 1985), the eminent historian, canonist, theologian, liturgist, reformer and missionary minded hero of the Syro-Malabar Church. It is consoling to think that with his death we have a new saintly patron for the Church, interested in and interceding for the identity and welfare of our church.

In 1969, on the occasion of the golden jubilee of his religious profession and his 70th birth day His Eminence Cardinal de Furstenberg, extolled him enumerating his service:

L'occasione e propizia per ricordare l'opera solerte e diligente svolta dalla Paternita Vostra Reverendissima come Consultore di questo Sacro Dicastero dal 7 marzo 1952, distinguendosi in particolare nell'opera di unificazione delle Congregazioni, nella promozione della riforma liturgica, nell'impulso all'organizzazione delle missioni, e nell'assistenza spirituale e cura delle vocazioni sacerdotali e religiose. \*

The Malabar Church can always be proud of her illustrious son whose wisdom and knowledge in various fields of action deserve special memory as professor of Theology and canon law and as Spiritual Director, Retreat preacher, Rector of the Seminary, Peritus of the II Vatican Council, and Consultor to the Sacred Congregation for the Oriental Churches.

Fr. Placid was born at Arpookara (near Mannanam, Kerala) on 3rd October 1899 to Chacko and Rosa Podipara, and was christened Joseph. After his High School he entered the C. M. I. Congregation and studied for the priesthood at the St. Joseph's inter-diocesan Seminary, Mangalore. Ordained priest in 1927, he went to Rome for higher studies and secured doctorate degrees in philosophy, theology and canon law.

Back home, he taught at the Carmelite seminary, Chethipuzha. He was an energetic and untiring worker for the Reunion Movement set on foot by Mar Ivanios in the early thirties. His pen was both powerful and prolific; his word was heard far and wide. He held the post of Examiner in Syriac in the Travancore University (now, Kerala University) from 1939 till 1954. Consultor of the Oriental Congregation since 1952, he was claimed by Rome in 1954 when he was appointed also professor of the history and canon law of the Malabar

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\* It is fitting to remember his services as consultor to the Sacred Congregation for Oriental Churches, from March 7, 1952, as one engaged in the unification of religious congregations, in the revision of canon law, in the promotion of liturgical reforms, in the promoting of missionary organizations, in the spiritual help and care of priestly and religious vocations....



Church at the Pontifical Oriental Institute. In 1960 Pope John XXIII nominated him consultant to the preparatory Committee of the Second Vatican Council and subsequently he was made consultant to the Commission for the Oriental Churches and peritus of the Council.

A recognised scholar in the history of the Malabar Church, he was equally competent in the history of dogma, of religious orders, and of the East-West relations. Students found his classes alive and interesting especially since he did not hesitate to teach in English at a time when Latin was still the prescribed language. Those who were associated with him closely are aware that the wisdom gathered from wide knowledge and long experience of life is enhanced by a quiet humour. His 'Placid' appearance concealed wits which occasionally erupted, especially when teasing about the shrewd 'Māppalās' (Nazaranees).

He was the Rector of Collegio Malabarese in Rome. As a superior, his personality was such that a multiplicity of instructions regarding the rules and regulations of the seminary was unnecessary; close association with him enabled others to feel one with the church in spirit and life style.

"Only once in a hundred years or even a thousand years can we see a person of the stature of Fr. Placid. He is surely worthy to be counted with the Fathers and the Doctors of the Church", said Mar Joseph Powathil of Kanjirappally in his funeral homily. Yes, he was a great man, indeed!

Always approachable on any subject, this calm, quiet man was a walking encyclopedia especially in matters pertaining to the church of Malabar. No one could be associated with him without growing in wisdom and grace, for contact with him is an enriching experience. Though he has left us for his eternal reward he will continue to be a real source of inspiration and tower of spiritual strength for the coming millions of our Church. Let us praise the Lord for having given us this great gift.

Editor

Dr. J. Vellian

# Interritual Law in the Revised Code of Canon Law\*

The following article consists of various considerations on the canons of the revised Code of Canon Law concerning their impact on interritual questions. For the sake of clarity, we begin with some considerations of the terminology introduced by the revised code concerning ritual churches. Then a series of specific considerations will be given to the impact of the revised code on the interritual relations between Latin and Oriental Catholics with regard to a variety of practical concerns.

## Ritual Churches *Sui Iuris*

The code provides a new terminology to refer to the rites which are in communion with one another. Canon 1 admits the existence of other churches like the Latin church when it restricts the revised code to "only the Latin Church." Canon 111, §1 calls other such churches "ritual churches." Canon 112, §1, 3° speaks of "other ritual churches." The full term "ritual church *sui iuris*", appears in canon 111, §1 and canon 112, §§1 and 2.

Analyzing this new terminology reveals that the legislator took one term for this new determination of Oriental churches from the terminology used in the Second Vatican Council's decree on Oriental churches. Here the Oriental churches were called "the particular churches or rites." Combining these two phrases, "ritual church" has

been adopted. However, to determine that such "ritual churches" are equal juridically with one another "including the Latin church", the legislator has added the phrase "*sui iuris*." This means that such a ritual church is acknowledged as such by the supreme authority of the Church.<sup>1</sup>

This terminology is significant particularly in the light of the discussion which took place in the conciliar commission for Oriental churches at the Second Vatican Council. In the beginning there was a disagreement on how to refer to the Oriental churches. Some members of the commission wanted to call them "particular churches" because in their experiences in the West some Latin bishops acknowledged their right to practice liturgical rites but did not admit that they have a right to organize themselves as a particular church, independent from the local Latin bishop.

However, even considering this legitimate claim, the terminology was not accepted because it could introduce some confusion. In the dogmatic constitution on the Church *Lumen gentium*, "particular church" was used to refer to a diocese.<sup>2</sup> It was decided that for the decree on Oriental churches the term "rite" in the canonical sense would be retained. Significantly, the concepts of church and rite have been joined together in the new phrase "ritual church."

1. This has already been done in the *motu proprio Postquam Apostolicis Litteris*, February 9, 1952. canon 303, §1. 1°.

2. In the revised code "particular Church" refers to a diocese, cf. can. 368



In the revised code the non-Catholic Oriental churches are termed "the Oriental churches which do not have full union with the Church" (cf. can. 844, §3). Related to this definition are the concepts of partial or incomplete communion such as appear in canons 844, §4 and 908.

### Interritual Law Concerning Spouses

Canon 112, § 1, 1° introduces a new discipline in the Latin church. If a husband is of the Latin church and his wife is of a different ritual church, then either when they marry or at anytime during the marriage he can transfer to the church of his wife; after the dissolution of their marriage, he can return to the Latin church. The wife who is a member of the Latin church can do the same, if her husband is of an Oriental church.

However, the husband who is a member of the Oriental church cannot do the same if his wife is of the Latin church, because the *motu proprio Cleri sanctitati* does not permit it.<sup>3</sup> The *motu proprio* does permit an Oriental wife whose husband is of the Latin church to make the change at the beginning or anytime during the course of the marriage (canon 9).

### Interritual Law Concerning Children

If the husband is of an Oriental ritual church and his wife is of the

Latin church and they both agree, they can baptize their children in the Latin church even if they both remain in their former churches. However, if they do not agree then the children are to be baptized in the ritual church of the husband (can 111, §1).

If the husband is of the Latin rite and his wife is of an Oriental ritual church, traditionally all the children should be baptized in the Latin ritual church. But the lawmaker is trying in some way to harmonize the inequality which has existed between the churches by the fact that a husband of the Latin church can transfer to an Oriental ritual church of his wife, and consequently all the children will be baptized in the ritual church of their parents, as above.<sup>4</sup>

If a child was not baptized until becoming fourteen years old, the child could select any ritual church for its baptism and belong to the one it has selected (can. 111, §2).

In a religiously mixed marriage, all children are to be baptized in the Church of the Catholic party. The Catholic spouse cannot transfer to the church of the non-Catholic party without the permission of the Holy See. That is, a Latin Catholic married to an oriental non-Catholic cannot transfer to the Catholic ritual church corresponding to the Orthodox church

3. Pope Pius XII, *motu proprio Clerisancititati*, June 2, 1957, canon 8.

4. A problem could arise about the so-called *Concordia* of 1863 which was acknowledged in the 1917 code in note 2 of can 98. It was an agreement between the Polish (Latin) and the Ukrainian (Oriental) bishops in the western Ukraine and Poland of today according to which no transfer was permitted for a wife contrary to common law to the rite of her husband. The rite of the children was determined according to their sex, boys being that of the father and the girls that of the mother. In my opinion this document is still in force as a special law which remains in effect in virtue of the revised code can 20, and was not revoked by can 6. It may be of some interest that it was commonly accepted that a person who was of the Latin rite was considered to be Polish in nationality, a person who was of the Ukrainian rite was considered to be Ukrainian in nationality.



of the spouse without permission of the Holy See.

Children whose ritual church has been changed because of the change of a parent remain in the new ritual church until they are fourteen years old. After that they can return to their original ritual church. Under the revised code, this has several practical applications. Children of a Latin who has transferred to an Oriental ritual church with the permission of the Holy See may return to the Latin church when they turn fourteen. Children of a Latin husband who transferred to an Oriental ritual church of his wife may return to the Latin church at fourteen. Children of a Catholic spouse who, with permission of the Holy See, transferred to a ritual Catholic church of their Orthodox spouse may return to the Latin church once they reach fourteen.

#### Interritual Law Concerning Other Persons

The Oriental cardinals-patriarchs belong to the episcopal order of cardinals and retain the title of their patriarchal see (can 350, §§1 and 3).

A special episcopal vicar may be appointed for the faithful of an Oriental ritual church who are subject to a Latin bishop (can. 479, §2). A personal parish for the faithful of an Oriental ritual church subject to the Latin local bishop may be erected where it is needed (can. 518).

#### Interritual Law Concerning The Sacraments

The minister should observe the proper rites in the performance of the sacraments (can. 846, §2).

A Catholic minister may administer the sacraments of penance, Eucharist

and anointing of the sick to members of the Oriental churches which are not in complete communion with the Catholic Church if they ask for it spontaneously and are rightly disposed (can. 844, §3). Before issuing norms concerning these matters, episcopal conferences and local bishops are to consult with at least a local authority of such Oriental non-Catholics (can. 844, §5). Catholics may receive the same sacraments from non-Catholic ministers provided that the minister has valid orders, when necessity or true spiritual utility requires or suggests it, unless there is danger of error or indifference, and if access to a Catholic minister is physically or morally impossible (can. 844, §2).

The prohibition in the 1917 code is no longer mentioned concerning confirmation of Latin persons by a priest of the Oriental Catholic churches (cf. can. 882). This is because the decree on Oriental churches of the Second Vatican Council expressly declared that any priest of the Oriental church (it also means non-Catholic) can confirm validly even the faithful of the Latin rite.<sup>5</sup> Moreover, in danger of death any priest can confirm (can. 883, 3°).

Catholic priests are prohibited from concelebrating Mass with priests who are not in full communion with the Catholic Church (can. 908). Any priest or minister of Communion should bring Viaticum to the sick in cases of necessity, or with the presumed permission of the pastor, chaplain or superior, who should be informed later (can. 991, §2). The faithful may participate at Mass and receive Holy Communion in any Catholic rite (can. 923). Moreover, if there is a reason and the permission of the ordinary is given, it is permitted to celebrate Mass in the church building of some church or ecclesial com-

5. Meletius M. Wojnar, "Decree on the Oriental Catholic Churches", *THE JURIST* 25 (1965) 210



munity which does not have full communion with the Catholic Church provided there is no scandal (can. 933).

In danger of death, any priest can validly and licitly absolve from any censure and sin, even if an approved priest is present (can. 976). In an urgent case every confessor is obliged to hear the confessions of the faithful; in danger of death, any priest is bound by this obligation (can. 986, §2).

A bishop of the Latin church cannot licitly ordain an Oriental faithful without the permission of the Holy See (can. 1015, §2). Moreover, without the permission of the Holy See it is not permitted to send dimissorials to a bishop of another ritual church than the rite of the candidate who is to be ordained.

In the matrimonial law of the revised code the impediment of consanguinity in the collateral line extends to the fourth degree according to the new computation (can. 1091, §2). In the *motu proprio Crebrae allatae*, the same impediment applies to the sixth degree.<sup>6</sup> The different legislation between the Latin and the Oriental churches creates a special position in interritual marriages. For the Oriental party the impediment in interritual marriages remains at the sixth degree.

Affinity in the collateral line is not an impediment to marriage according to the revised code (can. 1092). But for Oriental churches it still exists to the fourth degree.<sup>7</sup> Therefore, in an interritual marriage between Latin and Oriental parties the impediment will continue to exist because of the law binding the Oriental party.

The matrimonial impediment of public honesty is different in the revised code (can. 1093) and in *Crebrae allatae* (can. 69). There are two ways in which this occurs. First, in the Oriental law any invalid marriage is the basis for this impediment, but in the revised code the invalid marriage constitutes the impediment only if the communion of life took place (public concubinage is the same in both laws). Second, in the Oriental law the impediment is between one party of an invalid marriage and those related by consanguinity in the first and second degree of direct line to the other party in this invalid marriage. In the revised Latin code this impediment applies only to the first degree of direct line between one party and the relatives of the other party. In an interritual marriage, both conditions will have to be taken into consideration.

Canon 1094 of the revised code sets down new legislation concerning the impediment of adoption. The marriage between the legally adopting parties and those whom they adopt is invalid, as well as between the natural children of the adopting parents and the adopted child, who by can. 110 is considered a child of the adopting parents. In *Crebrae allatae* (can. 71), the impediment of legal relationship follows the civil law of the relative state.<sup>8</sup> As a result, different cases can arise because of the differing legislation between the Latin and Oriental rites. For example, if a man and his natural children are of the Latin rite but the adopted girl is of the Oriental rite, then the revised code should be applied. Likewise, if a man and his natural sons are of the Oriental rite but the adopted girl is of the Latin rite, then the

6. Pius XII, *motu proprio Crebrae allatae*. February 12, 1949, can 6, §1, 2

7. *Crebrae allatae*, can. 67, §1, 1

8. Meletius M. Wojnar, "Legal Relationship and Guardianship as Matrimonial Impediments" *The Jurist*, 30 (1970) 488-489.



same law should be applied. However, if a man is of an Oriental rite and the adopted girl is also of an Oriental rite, in the United States the impediment to their marriage does not exist because in no state of this country does the impediment of adoption exist. The same rules also apply if a woman is adopting a boy.

In the *motu proprio Crebrae allatae* (can. 70) there is a diriment impediment for the marriage of a godfather in baptism. In the revised code this impediment has been dropped. In an interritual marriage between a Latin and an Oriental, the impediment would still apply because of the Oriental party.

In the revised code it is clearly stated that the validity of the marriage requires the assisting pastor to request and to receive the expression of consent of the parties (can. 1108, §2). Three acts, however, are required for the validity of a marriage according to *Crebrae allatae* (can. 83, §2): the two acts required in the Latin code, and also the blessing of the marriage by the assisting minister. Therefore, if an Oriental minister is assisting at a marriage of two Latin parties, all three mentioned acts are required for the validity of such a marriage because the revised Latin code expressly states that a minister should observe the correct rites in performing sacraments (can. 846, §2). The same would apply to a Latin minister assisting at a marriage of two Oriental parties; such a marriage would be valid if the Latin minister will request and receive the expression of consent from the parties, even if he were not to grant them any blessing.

In order for a wedding witnessed by an ordinary or a pastor of the Latin rite to be valid, at least one party in the marriage must be of the Latin rite (can. 1109). The Latin ordinary or pastor of place must obtain delegation from an Oriental ordinary or pastor of place for one of the

parties in order to witness the wedding validly. This is parallel to *Crebrae allatae*, canon 86, §1, 2°.

The local ordinary and pastor can grant general delegation to assist in marriage to any priest or deacon, without reference to their rite (can. 1111, §1). Such general delegation can be granted according to *Crebrae allatae* (can. 87, §1, 2°) only to the assistant of a pastor. According to number 3 of the *motu proprio*, general delegation granted to one who is not an assistant to the pastor is null.

With permission of the Holy See a diocesan bishop can grant delegation to assist at marriage to a lay person if a favorable vote of the episcopal conference has authorized this and the permission of the Holy See has been granted (can. 1112, §1). There is nothing mentioned about such delegation in current Oriental law.

Marriage of Catholics are to be celebrated in the parish church (can. 1118, §1). Nothing is said about where interritual marriages must take place. The law of *Crebrae allatae* remains in force (can. 88, §3), that such a marriage is to be celebrated in the rite of the man and before his pastor.

Canon 1127, §1 incorporates into the Latin code the provisions which have been in effect since the Second Vatican Council concerning a Catholic who marries an Oriental non-Catholic. The observation of the Catholic form is only required for liceity if the couple marry before a sacred minister, including a non-Catholic one.

### Interritual Law Concerning Funerals

A Latin ordinary can permit a non-Catholic without reference to rite to receive ecclesiastical burial if the deceased did not manifest a contrary



# The Importance of Syriac Culture for the Christian World

In the general history of Christianity, which is usually written in the West, the place given to the oriental churches has been insufficient. This is particularly so regarding the very important place among them of the churches of the Syriac language—that Aramaic language which Jesus spoke and which became in the course of the centuries the language of the Christians who lived in the region between the Eastern shore of the Mediterranean and the Iranian plateau and, from north to south, between the mountains of Armenia and the Persian Gulf. It seems to me this is caused by two reasons. First because of the relatively reduced number today of Syriac faithful since these regions were absorbed by Islam. Then there is another reason, which no doubt is much stronger: the schismatic character of these churches (except the Maronite) vis-a-vis Greco-Latin Christianity, allowing them therefore only a marginal position. Moreover, Syriac Christianity appears, historically speaking, divided internally into

two principal churches—not to speak of the Maronite church and the divisions within each of these churches in consequence of their being partially won over by Rome—the Monophysite or Jacobite church in Syria, better known as the West Syrians, born as a reaction to the Council of Chalcedon in 451 and, in the East in the ancient kingdom of Persia, there emerged the East Syrian church, called the Nestorian church because of its fidelity to the doctrine of Nestorius condemned by the Council of Ephesus in 431.

But one must not leave out of view two important things: first, the remarkable vitality of these churches, which manifested itself particularly in their apostolic and missionary activity. The establishment of the Monophysite Church in the VI century by Jaqob Baradaï and John of Ephesus in the bosom of a hostile empire, the Byzantine Empire, which connected its power with the orthodoxy defined at Chalcedon, and then the brilliant survival of

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will beforehand and the person's minister is not available (can. 1183, §3).

## Interritual Law Concerning Feast Days

The Precept to participate in Mass on a day of obligation can be satisfied by participating in Mass in any rite (can. 1248, §1).

St. Josaphat Monastery  
Glen Cove, New York.

## Interritual Law concerning Ecclesiastical Tribunals

Without regard for rite, cardinals, patriarchs and bishops and those who are equivalent to them in law, can be heard as witnesses in a place selected by themselves (can. 1538, §2).

Meletius M. Wojnar, O.S.B.M.

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\* Reprint from "The Jurist" 43 (1983), 1, p. 191-8, with the kind permission of the Managing Editor, J.H. Provost and of M.M. Wojnar.



this church in the very difficult historical conditions which it had to withstand—on the one side the intolerance of Byzantine Christianity and on the other side that of Islam—reveals a conviction, a faith, an energy which is indeed extraordinary. Furthermore, the East Syrian or Nestorian church has given proof of a surprising missionary activity, not only within the kingdom of Persia among the Iranian population of the Mazdean religion—where conversions to Christianity, though numerous, posed a peril to life. But also beyond the boundaries of that kingdom, first in India, then a little later in Central Asia and even as far as China, Nestorian Christianity was planted and developed until it had a very large number of episcopal sees—and this was some ten centuries before the arrival in that country of the Jesuit missionaries! Another thing of great importance should also not be overlooked. Before these divisions emerged around the V century, Syrian Christianity knew approximately four centuries of unity during which an intense literary and intellectual activity unfolded. Even after that date the unity of the Syrian culture, which continued to develop, manifested itself to be much deeper than the ecclesiastical divisions.

This is the deposit of Syriac culture to the Christian world that we ought to seek to appreciate in order to give to the churches of the Syriac language the place which is due to them in the general history of Christianity.

Of the literary accomplishments before the ecclesiastical divisions, the oldest are the translations of the Bible. One is able to say that in no part of the ancient church was more done to translate the Bible than in the Syriac milieu. These translations of the Old Testament as well as of the New Testament are still very precious to us because they bear an exact knowledge of the biblical text by reason of their antiquity. The version of the Old

Testament called the Peshitta helps us, on an equal basis with the Septuagint, to establish the Hebrew text in a state before its fixation by the Massoretes in the VIII century. For the Greek text of the Septuagint there is a witness of great value in a translation which was made at the beginning of the VII century by Paul of Tella—the Hexapla of Origen which is lost today. This is the version called the Syro-Hexapla. Since the XVI century the first part of this version—the most important because it includes the Pentateuch—was, lost, except for a few fragments. This loss has recently been discovered by Professor Vööbus—to the great joy of Syriologists and Biblical scholars. Among his other wonderful discoveries he has brought to light in Tur Abdin a manuscript which contains the Pentateuch in this version almost in its entirety.

Concerning numerous Syriac versions of the New Testament, I will mention only the interest which they present for the knowledge of the most ancient state of the text of the Gospels. On the one hand is the famous Diatessaron of Tatian which spread throughout the entire Christian world. The best witness of it today is a commentary on it produced in the IV century in Syriac by St. Ephrem. On the other hand there is the Old Syriac version of the separate gospels called the Syrus Curetonianus and Sinaiticus.

Syrian Christianity has not only played an important role in the transmission of the Sacred Scriptures but also of the patristic heritage, particularly through the person of St. Ephrem, the *doctor communis* of the Syrian churches, who was proclaimed a Doctor of the universal church by Pope Benedict XV in 1920. In the patristic tradition he has forged an original contribution. Reacting against a very rational theology in which the Greeks delighted, he has given the



Christian faith a symbolic and lyrical expression in the numerous poems which are considered among the chief works of Christian poetry. They were translated very soon, perhaps during his own lifetime, and found such favor that many imitations were produced, even to such an extent that it is often difficult to distinguish between the Greek Ephrem and what is truly his own. In general it is acknowledged that he has exercised an influence upon liturgical poetry and hymnography—an influence which enjoyed a successful development in the Byzantine church. Particularly important in this connection is Romanus Melodus who was of Syrian origin. From Greek this work was translated into Latin and in this new guise it enjoyed equal success throughout the Middle Ages. One is able to trace its influence even to Anglo-Saxon and Ancient High German literature.

Even more the Christians of the Syrian tongue have helped to assure the transmission of the Greek patristic fathers, thanks to the numerous translations which they have made of the Greek authors of the first centuries. These translations are precious to us for often they are more ancient than the oldest witness of the Greek text itself and are therefore very useful in establishing the original text itself. Sometimes the Syriac versions have preserved the work where the Greek original has disappeared. For example a Syriac version has revealed to us one of the great apologies of the II century which was considered lost, the *Apology of Aristides*. The same is the case for the works of authors who, for various reasons, have been condemned by the Byzantine-Roman ecumenical councils. These are works which possess a great value for the history of Christian thought. Such is the case of the work of Evagrius Ponticus, who was condemned because of Origenism. Likewise, the works of the great Monophysite

theologian, Severus of Antioch, and the works of the great exegete and theologian, Theodore of Mopsuestia, considered responsible for the establishment of Nestorianism, have been preserved.

The study, the translations of these authors were made in the schools which were true universities, or more exactly seminaries, where the studies were organized in the context of religious life, that is, monastic life. The most celebrated among these, namely, the schools of Edessa and Nisibis, were centers which radiated beyond the boundaries of the Syrian world and even reached the Latin West. Thus in the VI century Cassiodor projected to create in Italy, at that time under the yoke of the barbarians, a kind of university in order to favor the development of studies. He dreamed to form this university after that of the school of Nisibis. A little earlier Junilius Africanus, a questor of the Sacred Palace at the court of Justinian, had adapted in Latin a manual in which a certain Paul, who lectured at the school of Nisibis, had expounded the elements of exegetical and theological learning as it was presented in that school. This little book of Junilius, namely the *Instituta regularia divinae legis*, was in use as a manual in the schools in the West at least during the VII and VIII centuries.

It was not only the Christian authors who were studied and translated. A large number of Greek philosophical works was also translated, particularly those of Aristotle, since it was thought that exegesis and theology ought to put profane disciplines into their service. The Syrians were keenly interested in the sciences, in particular medicine, physics and astronomy. All these disciplines, both sacred and profane, cultivated in the schools and monasteries, have contributed to the establishment of an original Syrian culture, thanks to the activity of veritable scholars like Jaqob of Edessa and Sergius of Reshaina. All the sciences



were studied, from grammar and lexicography to theological speculation, including of course, history. Among the very numerous chronicles in Syriac which have come down to us, no doubt the most precious is the great chronicle of Michael the Syrian, who in the XII century for more than thirty years was the patriarch of the Jacobite or Monophysite church. These long efforts culminate in the XIII century in the works of synthesis, veritable *summae*, so to speak. Among the Monophysites such accomplishments belong to Barhebraeus, and among the Nestorians to Abdisho of Nisibis – both high dignitaries of their respective churches.

At the time when these great works of synthesis were accomplished, Christians of the Syriac tongue had lived under the domination of Islam for about seven centuries. In fact the Syriac culture did not cease to be alive during these many centuries after the expansion of Islam. Moreover, it has played a primary role in the formation of the Islamic culture itself. When Islam emerged at the beginning of the VII century, Syriac culture had already reached its peak. The centers of studies had multiplied in the schools and monasteries. Christians of the Syriac tongue were celebrated everywhere for their learning. Already in the Persian kingdom the Sassanian sovereigns had often employed Christian doctors. The Califs of Baghdad did the same, drawing to themselves not only the doctors, but all the men of learning. It was through the Christians that the moslem Arabs were initiated into the sciences and Greek philosophy, notably that of Aristotle. Now we know that it was by these Arabic translations that the medieval Latin West knew the works of Aristotle, and that these translations were the origin of the great philosophical and theological flowering of the XIII century. The Christians of the Syriac language have therefore played, indirectly, an important role towards the preparation of the scholastic move-

ment by powerfully renewing western theological thought.

However, it is not only in this indirect manner and in the domain of philosophy and of the profane sciences that the Christians of the Syriac language exercised their influence on the rest of the Christian world. It is also in the domain which is properly religious, that is, mysticism. The monasteries were, not only the centers of intense intellectual activity but also the foci of a deep spirituality. The numerous monasteries of Mesopotamia sheltered within their walls or in their hermitages, especially between the VI and VIII centuries, the monks whose tracts or letters are among the most remarkable of mystic literature. The problem is posed – and has been posed for a long time – whether these Christian mystics who lived and wrote in the first and second century of the Mohammedan era in Mesopotamia, that is to say, in the same region where the Sufis in the second century of the Mohammedan era appeared, did not exercise an influence upon the moslem mystics at their origin. The problem remains open.

But is certain, that some of their works have had a diffusion and have exercised an influence on the rest of the Christian world. Such is the case of the works of the most celebrated among them, Isaac of Nineveh, whose work was translated from Syriac to Greek, in the VIII or IX century, by two monks of the famous monastery of St. Saba near Jerusalem. Under the name of Isaac the Syrian and under the false identity which his adherence to the Nestorian confession made necessary, Isaac became one of the great masters of Byzantine spirituality – one whose authority is most frequently invoked by the great Byzantine mystics. The celebrated defender of Hesychasm (an important mystic stream in ascetic life) in the XIV century, Gregory Palamas, names him the “myste and



initiator of the Hesychastic life." At the head of the Greek edition of his work is found an epigram which affirms that this work, and it alone, represents "all the ascetical practices of our great and most divine Father, Basil." But it could not say, under the pen of a monk who lived according to the tradition of Basil! Translated from Greek to Russian the work of Isaac has found among Slavic Christianity even greater favor than among the Greeks. Set down in the form of large extracts in the Russian version of the celebrated *Philokalia*, it has nourished the mystical piety of the Russian people for generations and perhaps still nourishes them—at least we want to hope so! To illustrate this, I will only cite one example familiar to those who know Dostoevski. The old servant Gregori in the *Brothers Karamazov*, an uneducated man, reads with diligence the homilies of "our saintly Father Isaac, the Syrian," even though he comprehends almost nothing. The same favor Isaac enjoyed among the intelligentsia. Kireievski, one of the promoters of the Slavophile movement in the XIX century, through the reading of Isaac, experienced a total change of his life. In him he saw the most profound of the philosophers.

Isaac of Nineveh is not the only mystic of Mesopotamia whose work has passed beyond the borders of the Syriac world. In the Greek edition of his work many chapters are inserted which are not from him but from another monk of Mesopotamia, who is also a very profound mystical author, John Dalyatha. He is less known than Isaac, for his works in their greater part are still not edited (only his letters have recently been edited by one of my students in the *Patrologia Orientalis*). One of these chapters titled "about the contempt of the world" has been known in the West—an extraordinarily happy chance. It was translated not only into Latin, but into many romance languages, including French.

I have not yet spoken of the works which have occupied a considerable place in the literary activity of the Christians of the Syriac language—the works of theology. With this I am approaching the delicate point in my presentation. I have often insisted on the unity of the Syriac culture, and with reason, for all that I have said up to now, I have not been able to distinguish what happened between the East and the West Syrians. But with the theological literature, this beautiful unity ceases. Here they confront one another with Christological material of opposite opinion, according to the two great confessions over which the Christians of the Syriac language are divided. On one side, the Monophysites, who profess the unity of nature in Christ and on the other, the opposite, the Nestorians or East Syrians, according to which there are two hypostases in Christ, one the human and the other the divine. And these two opinions oppose not only each other, dividing the Syriac churches, but also the teaching of Greek and Roman orthodoxy which has been defined at the great councils of the V century and has occupied a position in some way intermediary, professing in Christ the duality of natures (against the Monophysites) but the unity of the hypostasis, (against the Nestorians). These opinions are found expounded principally in the VI and VII centuries in works which often have a polemic character, but which are the works of theologians who are proof of great intellectual force and are authentic authors.

The most notable are, on the side of the Monophysites, Severus of Antioch, whose works were written in Greek but preserved in Syriac, and Philoxenus, the bishop of Mabbug, and on the side of Nestorians, above all, Babai the Great who at the beginning of the VII century, was the dominant personality of the church of Persia. Is it really true that these works, notwithstanding their literary qualities, were not able to have any diffusion in the rest of the Christian



world and as a consequence have not exercised any direct influence? I do not think so. For we have already seen it was not so for the mystical authors, most notably Isaac of Nineveh. If it happened that sometimes in an off-hand way a work expressed the Nestorian Christology, the work was not read less by the Syrian Monophysites or the Greek Chalcedonians, the passage was corrected, or more often, suppressed, which is attested not only in the Greek versions but already in the Syriac manuscript tradition of Monophysite origin. When the name of Theodore of Mopsuestia, venerated by the Nestorians, appears (and often with an eloquent epithet) his name is replaced by another judged more orthodox, like that of Cyril of Alexandria or of some other venerable father, like Anthony or Macarius. These corrections, very limited and of an exacting character, have hardly affected the essential spiritual doctrine of the book. But when the theological teachings are in question, such corrections or suppressions are of course impossible, for it is the substance of the teaching itself that is in question. The only possible attitude was not to accept them. Their audience remained, therefore, limited to the religious confession from which they emanated and their influence was not exercised beyond it.

Is it to be said that Syriac theological works, imprisoned by their particularism, have brought nothing to the rest of the Christian world, have lived without effect on it? I do not think so. In conclusion I want to say to you, perhaps in a way that is paradoxical, why. In order to understand this better, let me use a comparison. Being an European, I have come to America for three days. With pleasure I evoked old Europe, enclosed in its medieval traditions, discovering at the end of XV century the New World and also the Indies—not only the West, but also East and the Far East. We must also remember that in the same epoch came, in the course of history, the

discovery of Classical Antiquity, and much later in the XIX century that of the great civilizations of the ancient Orient. This was, in a way brutal or progressive according to the case, the revelation of new ways of living and thinking, the grasp of the perception of the relative character of certain usages and of certain conceptions to which one was accustomed to give an absolute value or a greater appreciation, thanks to the dialogue with and to a diligent study of the customs and manners of thought which at first appeared strange or even extravagant. Briefly, one calls this a great opening of the spirit, which had as its effect such a prodigious cultural enrichment.

This is in some way analogous—with all its limitations—to what has progressively happened and which does not cease to happen to western Christianity as it gains a greater knowledge of the Christian East and in particular of the churches of the Syriac language. To illustrate this one must trace briefly the whole history of the progressive discovery of Syriac literature in the West since the XVI century—and to begin to recall the ignorance which our Middle Ages had in regard to the Syriac Christians, unfortunately due to certain occasions of meeting, among which were the Crusades. The Crusaders never converted to oriental Christians whom they encountered in Palestine or in Syria as the heretics or schismatics practicing bizarre rites.

Such also was the way of thinking of the travellers, of Marco Polo himself, nonetheless, a curious and benevolent spirit. The Christians whom he met in the region of Mossul and elsewhere are all, he said, Nestorians or Jacobites. Of course, they follow the Law of Christ, but they are ignorant of all that which the Church of Rome commands. Also they are mistaken in many things. These are the heretics who beget heretics. Such judgments rest on a very superficial knowledge of these Chris-



tians upon a complete ignorance of that which they truly were, of that which they represent, of their prestigious past, of their secular culture. It is only when one seriously becomes a student of the Syriac language in the XVI century that one becomes, little by little, more lenient in judgments more accurate and more equitable. What surprised the West in the first place was the discovery of the Syriac versions of the Scripture which were contained in the great polyglot Bibles of the XVII century. Then came the discovery of the oriental liturgies in their diverse traditions by the scholar, Eusebius Renaudot, whose efforts unfortunately do not have the diffusion and scope they merit. They did not suffice to remove the tenacious prejudice which one had in the West against these venerable liturgies. It is only in our century that these liturgies have received the attention and respect they merit, thanks to the work of specialists like that of the eminent Syriologist, Anton Baumstark. Thanks should also be given to the insistent and persevering action of many Roman Pontiffs.

But what revealed to the West the Syriac literature in all its amplitude and richness was the celebrated *Bibliotheca Orientalis* published in Rome during the first part of the XVIII century—a work in four volumes in folio by the learned Maronite, Joseph Simon Assemani. This indeed in the history of religious literature was like the revelation of a new world. The number of unknown works, the number of authors whose names themselves were almost unknown, the works of authors whose works were not known except for the name were able at last to be known. The great Roman edition of the works of Saint Ephrem appeared just a little later, revealing in Syriac Christianity a doctor who was able to stand in comparison with a Saint Basil, a Saint Gregory of Nazianzen or Saint Augustine! These works would not have been possi-

ble without the presence in the Vatican Library of a number of Syriac manuscripts already acquired in the Orient, especially in Egypt. They stimulated the search for new manuscripts which in the course of the XIX century came to be housed in the great libraries of Europe, not only the Vatican, but those of London, Paris, Berlin and other cities. These are the important collections of manuscripts deposited in the libraries which have afforded considerable life as one sees in Syriac studies in Europe in the second half of the XIX century and in our own century. This long effort to gather the indispensable documentation continues in our days facilitated by photography, which permits one to leave the originals in their place. It pleases me to mention the major contribution toward that in our own time. I want to speak of the immense work accomplished with a great knowledge and an admirable energy by Professor Vööbus in the course of a number of trips made to the Near East—in Syria, Turkey, Iraq and elsewhere, to gather a collection of Syriac manuscripts which is unique for its richness and for its value, frequently by the rarity of the documents chosen. In such a way it has become possible to study West Syriac literature and to appreciate its true value in its multiple aspects. The commentaries of Scripture, the lives of saints, the acts of martyrs, biographies, chronicles, very numerous works of canon law, poetic works, etc. The theological works seem to evoke less interest, seeing that they contain teachings classified as false or heretical. One is interested in them when one has developed an historical theology or has studied the history of dogma. One has edited therefore those works of Babai the Great and Philoxenus of Mabbug, the Syriac versions which have been preserved from the works of Severus of Antioch, those of Theodore of Mopsuestia and particularly those of Nestorius himself. Series and



often courageous studies have been dedicated to one or the other of these authors and they have conveyed a more just appreciation of diverse doctrines more nuanced than were expressed in either that of the Monophysitism of Severus or the heritage of Theodore of Mopsuestia. These studies have rendered an account that ought to free the simple formulas in which the ecclesiastical traditions were, in the course of the conciliar decisions, defined and ought to afford them a more equitable judgment. A misunderstanding relating to the vocabulary or to the concepts used like that of nature or hypostasis upon which the debates which resulted in the rupture, often rested and also the diverse points of view according to which the Christological mystery is arrived at comes

to light. By such studies, I think Syriac studies and therefore Syriac culture itself, better known and better understood, has rendered a great service to Christian culture in general while at the same time affirming the more their particularities and that is why I spoke the whole hour about the paradox. These studies help us to break away from the superstition of formulas, which have harmed the west as well as the East and have helped us to better understand that the mystery of the Son of Man is not able to be defined in one unique formula, but it legitimately must be approached from different departure points envisaged by diverse points of view, in spite of the fact that it will always escape the grasp of human language.

A. Guillaumont

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## RECENT PUBLICATION

(Pont. Or. Institute, KTM.)

P. B. No. 1 - 686 010

G. CHEDIATH, *Paurastya Catholicos*, (The Catholicos of the East), Kottayam 1985. This book in Malayalam deals with the origin and history of the Catholicate of Seleucia-Ctesiphon, the Maphrianate of Tigris and the establishment of the Maphrianate (Catholicate) in Malankara (India).



# The Prostrations in Raza

## The Most Solemn Liturgy of the Syro-Malabar Church

### Introduction

Every Liturgy has its own mode of Solemnity in celebration. Simple dialogue Mass, Sung Mass, Pontifical Mass, are generally noticeable in various liturgical rites. In addition to these, the Syro-Malabar liturgy has preserved a form of the Qurbana, called Raza, which is the most Solemn form of celebration.

There are prayers, ceremonies and readings that are specifically proper to this form. One might find some of these items in the early manuscripts and commentaries of Qurbana. But the Chaldean and the Nestorian Churches which, with the Malabar Church hold in common the Solemn (Sung) Qurbana, do not contain these additional features of Raza.

Generally this is the term used to indicate the Anaphora. The prayers and ceremonies that are additional occur mostly in the liturgy of the Word. In the post Anaphoral part there is only one addition. This is a signing on the forehead of the deacons by the celebrant after the fraction of the sacred bread.

### Manuscripts of Raza

There are a few manuscripts of the Syriac text of Raza kept once in the CMI Monastery of Mannanam, Monastery at Chethipuzha, in the Catholic Bishop's House, Trichur and

another in the Archbishop's Library, Trivandrum.

The Mannanam Manuscript (No. 1468) has the description of it: Approved by Mar Francis Roz at the Synod of Angamali of 1603 "in the 4th month of the 4th year of his administration." This Manuscript without a colophon possibly was copied in the 19th century.<sup>1</sup>

The Manuscript that is kept in Trichur is the same as that of the one of Mannanam with the description that it is a copy of the Raza of the diocese of India, as explained by Mar Francis (Roz) at the Synod of Angamali in his 4th year, the 4th month.

Mannanam Manuscript No. 882, copied in 1793 by the priest Philippos, contains the Syro-Malabar text of the Qurbana with indications for Raza, but without its proper prayers.

The Malankara Archdiocesan library of Trivandrum contains a Syriac Manuscript (No. 278) with various liturgical items among which in Fol. 36v-40v there are the special ceremonies for Raza. The note on F. 40v says that "this new order of Raza was drafted by Mar Francis, Bishop of our flock."

The Mannanam text of Raza (No. 1468, with 68 pages, 25 X 18 C.m.s.) says that the Raza is to be offered on Sundays and feast days by a Priest

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1. cfr. J.P.M. Van der Floeg, *The Syriac Manuscripts of the St. Thomas Church, Bangalore*, 1983. p. 67.

with deacon and subdeacon and 4 minor servants (if available). The liturgical vestments have to be white; at the north side of the sanctuary a table has to be placed with two candles and the book of the liturgical readings of the apostles. The book of the Gospel must be placed on the altar.

A *Taksa* (missal) without any date or colophon ( $19\frac{1}{2} \times 13\frac{1}{2}$  cms.) contains along with a latinized lectionary, a full text of the Raza of the flock of India elucidated by Mar Francis at the synod of Angamali in his 4th year, the 4th month. The text is almost same as that of Mannanam, ceremonies are explained in detail. The assumption is that it is the Bishop (Rabba) who celebrates the Raza assisted by the archdeacons and other ministers.

References to the ceremony of prostrations in Raza are seen in the Mss. of the text used among the Chaldeans and Nestorians. An 18th century manuscript published by Brightman puts the passage in question thus: "and the priest worships towards the four sides of the Bema: first he worships twice towards the east and then to the right, then once towards the east and raises himself up. And then he worships twice towards the east and then once to the left and then once to the east and behind him once".<sup>2</sup>

Most of the manuscripts of Qurbana do not make any mention of this ceremony of prostration. Berlin 38 written in 1496 A.D. mentions, however this ceremony as adoring towards the four sides of the Bema.

Manuscript Bibl. Not. Syr. 17 (1450A10) of the maronite Anaphora of St. Peter (Called *Sarr*), which has an affinity with the Anaphora of Addai and Mari,

at the formal approach to the sanctuary says the priest adores in the form of the cross.

The Mannanam Manuscript describes the ceremony thus: "The celebrant stands and intones the hymn of the mysteries (on the-de Raza): Your priests will be clothed.... The priest when he enters. He adores three times towards the sanctuary and makes the sign of the cross over those who stand on that side.

### The ceremony of Prostrations

After the dismissal, the deacons replace the cross and the book of Gospels on the side-table. The priest then intones the anthem of Mysteries; "Priest when he enters before the Holy Altar....." When the choir completes it, the priest kneels before the veil spread out in the middle of nave and prostrates himself three times. He then sings the last words of the Anthem, "And the blood of Christ", with a blessing. The ceremony of prostration is repeated also on the other three sides of the veil. Then the two deacons who remain near the altar sing facing the east. "for ever and ever.....". Then they turn to the priest and chant: "Lord, ratify the promise you made to your Twelve." The priest in turn sings: "Behold I am with you unto the consummation of the world". The deacons then continue: "With Your mercy be with us". The last two verses ('Behold I am...; 'Be with') are repeated thrice, each time louder than the former. In the meantime the deacons advance a little at each time, towards the priest. Finally they all together make a prostration singing. 'Save us from temptation and give us peaceful times so that we may confess and adore and praise all times your great and holy Name'.<sup>3</sup>

2. F. E. BRIGHTMAN, *Liturgies Eastern and Western*, I. Oxford 1896, 269.

3. *The Order of the Celebration of Raza*, 55-60



Today this extraordinary ceremony is characteristic of Malabar. Brightman speaks of the Nestorian priest who makes prostrations "to the four sides of the ambo".<sup>4</sup> We are not in possession of any document that can explain how and when this ceremony was introduced into the liturgy. Raes says that it was used "at least in the XIV and XVth centuries, to which the two most ancient codices (Seert 38 and Berlin 38) which contain the text of the Mass belong."<sup>5</sup>

The commentators of our liturgy are silent about this ceremony. The probable explanation of this rite of prostration can be:

1. The priest before beginning the sacrifice makes acts of humility by prostrating himself and kissing the ground.
2. The veneration shown by the prostration refers to the cross painted or embroidered on the veil.<sup>6</sup>
3. A penitential service of preparation corresponding to the public confession or confiteor at the beginning of the Mass of the Latin Rite.
4. The Priest humbled at the foot of the altar represents Jesus in the garden of Olives, preparing for the great sacrifice of the next day.<sup>7</sup>
5. Veneration shown to the offerings.
6. The prostration with twelve kisses could symbolise the washing of the feet of the twelve Apostles.<sup>8</sup>

Considering the Anthem in itself one may say that it is *eucharistic*. It

speaks of the priest who entering before the altar invokes the Holy Spirit who consecrates and constitutes the Body and Blood of Christ. It is also *sacerdotal*: The versicles of Psalm "The Priests shall vest themselves with holiness and thy holy ones with glory", refer to priests and their dignity. It also speaks of the *mediatorial* and *intercessory* act of the priest since he "stretches out his hands in innocence to heaven" which is a sign of intercession and mediation. The second versicle of Psalm "Let us enter into his tent and adore the footstool of his feet" alludes to the adoration due to God. Adding all these ideas—eucharistic, epikletic, sacerdotal, mediatory, intercessory, adoration—to the position of the prostration, namely, just at the formal entrance into the sanctuary, we might say that it is really sacerdotal, in the sense, that it explains and extols the sublime ministry of the priest to consecrate, invoking the Holy Spirit. The solemn prostration that takes place during Anthem suggests that the priest, convinced of his sublime but awful power, humbles himself before God, making prostrations before His Majesty.

In this background, we think it right to go further and ask whether this hymn with prostrations has any relation to Epiclesis: the invocation proper of the Holy Spirit. St. Ephrem speaks of the priest who prostrates at the time of the Epiclesis.<sup>9</sup> Abraham bar Lipheh (8th c.) refers to the priest and the people adoring at the time of the Epiclesis.<sup>10</sup> In all these, Epiclesis is connected with prostration. Now, it is

4. BRIGHTMAN, *op. cit.* 169.

5. RAES, *An Explanation of the Syro-Malabarese Holy Mass*, Kottayam, 1958, p.23.

6. *Ibid.* 23-24.

7. FABIAN, *The Liturgy of the St. Thomas Christian of Malabar*, Mannanam, 1954, p. 90.

8. KALAPURA A., *An English Version of Raza*, Verapoly, 1924, p. 63.

9. KHOURI-SARKIS, L'incense de L'epiclese syrienne, *L'Orient Syrien*, 11. 353.

10. *Interpretatio officiorum*, p. 164.

interesting to note that hymn "The priest when he enters the holy Altar..." is given in the text of Menezes in a place close to the Epiclesis, and precisely in connection with the Fraction. The translation of the above-said passage given in the text of the Mass at the end of Gouvea's *Journada do Arcebispo de Goa Dom Frey Alexio de Meneses...* is printed in italics. Here it is noteworthy that the Ms Oxford Ouseley 267 (18th century) gives the passage rubricated. Does this indicate any gesture at the Invocation?

In the actual text the prostration with the hymn is given just before the beginning of the Anaphora. It is generally admitted that the anaphora has a structural similarity to that of the Dedication of the temple in II Chr. 6: 20-23; 8: 14. Here the king after having blessed God, genuflected before the altar and invokes God that He might rest on the Temple. After this invocation, the Theophany takes place in which the power of God descends over the offerings.

If we consider the anaphora as a theophany, the invocation before it can better be explained. Here it is remarkable that certain anaphorae, Syrian as well as of other rites, have two invocations of the Holy Spirit one before and the other within the anaphora<sup>11</sup>. So also could this hymn with the ceremony of prostration be considered as an introductory invocation to the Holy Spirit. One may not forget the use of double epiclesis in the

Alexandrian liturgy, which is limited in the new Roman Eucharistic prayer.<sup>12</sup>

To have more precise notion of this Anthem we shall now examine other liturgical *loci* where this Anthem appears:

a) On the seventh Sunday of the period of Apostles this appears as the anthem of Mysteries.<sup>13</sup> It is sung thrice since there are three antiphones.

b) The Malabar Missal of Meneses gives this Anthem among the hymns of fraction: "sacerdos quando sanctum altare ingreditur manus suas protendit in caelum et consecrat Corpus et Sanguinem Christi. A saeculo usque in saeculum".<sup>14</sup> To a casual observer it may appear a prescription of rubrics. But to an attentive reader it becomes clear that it speaks of the sublime ministry of the priest.

c) It makes part of a hymn which forms the eucological part of the Dedication of the Church.<sup>15</sup>

d) This *onitha* which speaks of the ministry of the priest is rightly seen in the ordination ceremony of priests.<sup>16</sup>

e) In the Lelya of the sixth and seventh Saturdays of the period of the Apostles we have the same Anthem.<sup>17</sup>

After a profound study on this Anthem, Fr. Raes seems rather to affirm that originally this *onitha* was composed for the Anthem of Mysteries

11. LIGIER LOUIS, *Theologia et Liturgia SS. Eucharstiae*, Roma. 1963. p. 135f.

12. Thus for example; the first Anaphora of Dioscorus.

13. *Supplementum Mysteriorum*, Rome, 1955 (S. C. for Or. churches) p. 121 - 122.

14. Raulin I. F., *Historia Ecclesiae Malabaricae* .... Roma, 1745, pp. 318 - 21.

15. RAES, A. "Une Onitha eucharistique dans les rites chaldéen et malabare" *L'Orient Syrien*, 11 (1957) 61.

16. *Chaldean pontifical* (Syriac), Rome 1957. p. 145.

17. *Breviarium Chaldeorum*, III, p. 151, 168.



# The List of the Bishops of the Thomas Christians

(continuation)

(AJB = Antiochene Jacobite Bishops)

## (A) The Malankara Bishops

- |                                   |                           |
|-----------------------------------|---------------------------|
| 28. Mar Dionysius V (Pulikkōttil) | (1876-1909) <sup>14</sup> |
| 29. Patriarch Peter III           | (1875-1877) <sup>15</sup> |
| 30. Mar Gregorios (AJB)           | (1875-1877)               |
| 31. Mar Julios                    | (1876-1883)               |
| 32. Mar Gregorios (Parumala), St. | (1876-1902) <sup>16</sup> |
| 33. Mar Cūrillos                  | (1876-1891)               |
| 34. Mar Athanasios                | (1876-1907)               |
| 35. Mar Dionysius                 | (1877-1884)               |

- 
14. He was ordained by the Antiochene Jacobite Patriarch Jacoub II (1847-71). It was the same Patriarch who suppressed the Maphrianate of Tigris in 1860/3 in the Synod held at the Monastery of Mar Kuriakose. When Mar Dionysius came to Malankara, Mathews Mar Athanasius was the Malankara Metropolitan. So Mar Dionysius could not exercise any jurisdiction until 1876.
15. He came to Malankara and convened a Synod known as "the Synod of Mulanthuruthy" (1876). He excommunicated Mathews Mar Athanasius, divided the Malankara Diocese into seven, ordained six more bishops, and appointed Mar Dionysius V as the Malankara Metropolitan. The bishop who accompanied him (no. 30) later became the Patriarch of Antioch (Mar Abdallah), and came to Malankara to excommunicate Mar Dionysius VI (no. 40). The action of Patriarch Peter III resulted in endless lawsuits between Mar Dionysius V and Mar Athanasius, and the eventual separation of the latter from the Malankara Jacobite Church to form the Mar Thoma Syrian Church.
16. The Malankara Synod has declared him a Saint on November 2, 1947.

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of the seventh Sunday of Apostles.<sup>18</sup> Here we must remember that this period has special reference to the Apostles and the priests in general who have special relation to the Holy Spirit with regard to their ministry.

Hence the ceremony of prostration

can be seen as a preparation for entering the sanctuary of sacrifice; the anthem illustrates the important role of the Spirit in the Eucharistic sacrifice, and the role of the priest in invoking the Holy Spirit and in sanctifying the offerings through the Holy Spirit.

Thūvānisa  
Kothanalloor  
Kottayam  
686 632

J. Vellian

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18. RAES, *Une Onitha*, 64.

- |     |                                    |                           |
|-----|------------------------------------|---------------------------|
| 36. | Mar Ivanios                        | (1877-1912) <sup>17</sup> |
|     | Mar Baselios Paulose I, Catholicos | (1912-1913)               |
|     | 37. Simeon Mar Athanasios (AJB)    | (1881-1889)               |
|     | 38. Mar Julios Alvares             | (1892-1923) <sup>18</sup> |
|     | 39. Mar Ostathios (AJB)            | (1909-1930)               |
| 40. | Mar Dionysius VI (Vattassêril)     | (1909-1911) <sup>19</sup> |
| 41. | Paulose Mar Cūrillōs               | (1909-1917) <sup>20</sup> |
|     | 42. Patriarch Mar Abdalla          | (1909-1911) <sup>21</sup> |
|     | 43. Patriarch Mar Abdeh d'Msiha    | (1912) <sup>22</sup>      |

## Excommunication and Division—Establishment of the Catholicate (1912)

### (a) The Malankara Orthodox Church

#### (Bishop's Party)

- |    |  |                           |
|----|--|---------------------------|
| 1. | Mar Dionysius VI (Vattasseril)         | (1912-1934)               |
| 2. | Mar Baselios Paulose I, Catholicos     | (1912-1913)               |
| 3. | Joachim Mar Ivanios                    | (1912-1925)               |
| 4. | Geevarghese Mar Philoxenos             | (1912-1925) <sup>23</sup> |
|    | Mar Baselios Geevarghese I, Catholicos | (1925-1928)               |
- 
17. In 1912 he joined the Bishop's Party and became its first Maphrian (Catholicos).
  18. He was a Goan latin priest. He joined the Jacobite Church and became a bishop there. He continued to celebrate the Latin Mass, using the unleavened bread.
  19. Mar Abdallah, the Jacobite Patriarch of Antioch, excommunicated him in 1911. Then he and his followers succeeded in bringing to Malankara the deposed Patriarch of Antioch, Mar Abdeh d'Msihā and in establishing the Maphrianate (Catholicate) in Malankara in 1912. Thus the Jacobite Church was divided into two parties and there arose law-suits between them which lasted for several decades. The Patriarch's Party was known as Bhāwa Kakshy (Kūrillōs Party) and the excommunicated group was known as Bishop's Party (Metrān Kakshy). Eventually the latter adopted the name "Orthodox Church" while the former retained the name "Jacobite Syrian Church".
  20. The leader of the Patriarch's group. Hence the name "Kūrillōs Kakshy."
  21. Antiochene Jacobite Patriarch (1906-15). He ordained two bishops here. He demanded that he should have spiritual and temporal authority over the Malankara Church. Those who refused to do were excommunicated. It was Abdallah who threw the Malankara Jacobite Church into confusion and division and law-suits.
  22. Antiochene Jacobite Patriarch (1895-1905), who was deposed in 1905. It was he who established the Maphrianate (Catholicate) in Malankara in 1912. He ordained three bishops. When he returned to West Asia, he became a Catholic and died in 1915.
  23. He was the second Catholicos in Malankara. After the death of the first Catholicos in 1913, no Catholicos was appointed until 1925.



- |     |  |                           |
|-----|--|---------------------------|
| 5.  | Geevarghese Mar Gregorios                | (1912-1929)               |
|     | Mar Baselios Geevarghese II, Catholicos  | (1929-1964) <sup>24</sup> |
| 6.  | Augen Mar Timotheus                      | (1942-1964) <sup>25</sup> |
|     | Mar Baselios Augen, Catholicos           | (1964-1975)               |
| 7.  | Geevarghese Mar Ivanios (Bethany)        | (1925-1930) <sup>26</sup> |
| 8.  | Kuriakose Mar Gregorios                  | (1929-1965)               |
| 9.  | Jacob Mar Theophilos                     | (1929-1930) <sup>27</sup> |
| 10. | Mar Philoxenos                           | (1930-1951)               |
| 11. | Joseph Mar Severios                      | (1933-1937) <sup>28</sup> |
| 12. | Mar Theodosios                           | (1938-1965)               |
| 13. | Mar Thoma Dionysius                      | (1940-1972)               |
| 14. | Mathews Mar Ivanios                      | (1953-1980)               |
| 15. | Pathrose Mar Ostathios                   | (1953-1968)               |
| 16. | Daniel Mar Philoxenos                    | (1953- )                  |
| 17. | Mathews Mar Athanasios                   | (1953-1975)               |
|     | Baselios Mar Thoma Mathews I, Catholicos | (1975- )                  |
| 18. | Mathews Mar Coorillos                    | (1953- )                  |

**(b) The Malankara Jacobite Church**

*(Patriarch's Party)*

- |     |                                 |                           |
|-----|---------------------------------|---------------------------|
| 1.  | Paulose Mar Coorillos           | (1909-1917)               |
| 2.  | Geevarghese Mar Severios        | (1910-1927)               |
| 3.  | Paulose Mar Athanasios          | (1910-1953)               |
|     | 4. Mar Julios (AJB)             | (1923-1962)               |
| 5.  | Mar Thoma Dioscoros             | (1926-1939) <sup>29</sup> |
| 6.  | Michael Mar Dionysius           | (1926-1954)               |
| 7.  | Augen Mar Timotheos             | (1927-1942)               |
|     | 8. Mar Elias III, Patriarch     | (1931-1933) <sup>30</sup> |
| 9.  | Geevarghese Mar Gregorios       | (1946-1966)               |
| 10. | Abraham Mar Clemis              | (1951- )                  |
| 11. | Paulose Mar Philoxenos          | (1952-1975)               |
|     | Baselios Paulose II, Catholicos | (1975- )                  |
| 12. | Paulose Mar Severios            | (1953-1962)               |

- 
24. He was enthroned by Mar Dionysius VI and Mar Ivanios of Bethany. Until his death, Mar Dionysius VI was the Malankara Metropolitan. When he died in 1934, the Catholicos became also the Malankara Metropolitan.
25. He belonged to the Patriarch's Party: but in 1942 he joined the Orthodox Party. In 1964 Jacob III, the Jacobite Patriarch of Antioch enthroned him as the Catholicos of the united Orthodox-Jacobite Church. But in 1975 the same Patriarch excommunicated him. Before he received the excommunication letter, he resigned.
26. In 1930 he came into full communion with the Catholic Church and became the first Metropolitan of the Malankara Catholic Church.
27. In 1930 he became Catholic together with Mar Ivanios and was the bishop of Tiruvalla from 1933 to 1950.
28. In 1937 he became Catholic and was the bishop of Tiruvalla till 1955.
29. In 1939 he joined the Catholic Church.
30. He died at Manjinikara, Kerala, India and is buried there. It is a Pilgrim centre of the Jacobites in Kerala.

# The Eparchy of Palai and Vocation

It is more apt to say that the faithful will relate not to the Church but to an Individual Church. This is eminently seen in the growth of vocation in the Oriental Church in India. Vocation is a gift of God. It comes from an Apostolic tradition and a deep-rooted faith and worship.

The eparchy of Palai came into existence in 1950 by the bull "Quo Ecclesiarum" of Pope Pius XII. It covers an area of 1160 sq. km. in the central part of Kerala, India. It has a total population of 586945; 278425 of them are Catholics belonging to the ancient St Thomas Christian community. Its 38645 catholic families are distributed in 9 forane churches, 136 parish churches, 3 filial churches, 2 mission churches, 5 chapels with resident priests, 22 stations with Sunday Mass. Also there are 166 chapels (shrines) (cf. Directory, diocese of Palai, 1985).

There are 389 diocesan priests. Among them 241 are on active service in the diocese. 172 seminarians are undergoing training (102 major seminarians and 70 minor seminarians)

The total number of vocations from the diocese (from 1950 to the end of 1984) is 11116 (in the year 1984 there were 361 vocations). Mar Sebastian Vayalil, first eparch of Palai, and Mar Joseph Pallikaparampil, present eparch, have been proud to foster the vocations.

Priests and religious from Palai incardinated to other

dioceses are:	diocesan priests	357
	religious priests	840
	religious brothers	144
	religious sisters	6527

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## Becomes one Body

(1958 December)

Enthronement of the New Catholicos,  
Mar Baselios Augen by Mar Jacob III, the Antiochene  
Jacobite Patriarch (1964). Ordinations in the united  
Orthodox-Jacobite Church (1966).

- |   |             |
|---|-------------|
| 1. Youhanon Mar Severios                    | (1966- )    |
| 2. Philipose Mar Theophilos                 | (1966- )    |
| 3. Thomas Mar Timotheos                     | (1966- )    |
| 4. Aprem Aboudi (Delegate of the Patriarch) | (1964-1973) |
| 5. Mar Jacob III, Patriarch                 | (1964)      |
| 6. Mar Severios Zaccha Iwas (AJB)           | (1964)      |

## Again Divided into Orthodox and Jacobite Churches

(1975)

(to be continued)

G. Chediath



Religious *priests* from the diocese of Palai belong to the following:

Augustinian congregation	1
Benedictine Order (OSB)	19
Carmelites of Mary Immaculate (CMI)	194
Claretian congregation (CMF)	26
Congregation of the Mission. Vincentian fathers	10
Discalced Carmelites (OCD)	32
Friars Minor Capucins (OFM Cap)	53
Franciscan Third Order Regular (TOR)	11
Holy Cross Congregation (CSS)	3
Indian Missionary Society (IMS)	11
Little Flower Congregation (CST)	28
Pontificio Istituto Missioni estere	1
Missionary Congregation of the most blessed sacrament (MCBS)	31
Missionaries of St. Francis of Sales (MSFS)	61
Missionary Society of St Thomas Apostle (MST)	62
Norbertine congregation	3
Redemptorist Fathers (CSSR)	7
Rosarian congregation (CR)	1
Salesian of Don Bosco (SDB)	92
Society of Catholic Apostolate (Pallottine)	16
Society of the Divine Word (SVD)	36
Society of Jesus (SJ)	100
Society of St Paul (SSP)	16
Vincentian congregation (VC)	26
<b>Total</b>	<b>840</b>

There are 15 Prelates from the eparchy of Palai. Mar Alexander Parampil, late Vicar Ap. of Malabar (Metropolita Kol Hendo) (+1687), Mar Thomas Paremakal, late Governador of Cranganore Archdiocese (1736-1799), Mar Mathew Kavukatt, late Archbishop of Changanacherry (1904-1969) are the illustrious sons of the Thomas Christians. Mar Sebastian Valloppilly (b.1911) and Mar Jacob Thoomkuzhy (b. 1930) are the eparchs of Tellicherry and Mananthavady respectively. Mar John Perumattam (b.1921) of Ujjain, Mar Abraham Mattam (b. 1922) of Satna, Mar Paulinus Jeerakath (b. 1919) of Jagadapur, Mar Gregory Karottembrayil, of Rajkot (b. 1933) are working in the Oriental eparchies, while Mar Joseph Mittathany (b. 1931), hierarch of Imphal, Mar Symporian Keepurath (b. 1931), hierarch Jullunder, Mar Abraham Elanjimattam (b.1933), hierarch of Kohima, Mar Theophine Thannikunnel (b. 1928), hierarch of Jabalpur, Mar George Mamalasserry (b. 1932), hierarch of Tura, Mar Thomas Menamparambil (b. 1936), hierarch of Dibrugarh, are working in the Latin eparchies.

Thomas Vellilamthadam

# Documentations

## 1. Voice of the Fathers

We are publishing the Speeches of two Oriental Fathers from India in the Second Vatican Council. Both of them explained that the territorial restrictions imposed on the two ancient Oriental Churches in India are unjust and that the Oriental Churches in India should have equal pastoral and missionary opportunities. Twenty years have passed since the Second Vatican Council and even today the two ancient Oriental Apostolic Churches cannot exercise their pastoral and missionary obligations, and that too in the free Indian Republic, their own mother country. The next extraordinary Synod of Bishops is going to review the effect of the Council in the past twenty years. As an eye opener we publish the speeches of Their Beatitudes, Benedict Mar Gregorios Trivandrum and Mar Sebastian Valloppilly Tellicherry.

**A. Speech of H. B. Archbishop Benedict Mar Gregorios Trivandrum, Metropolitan of the entire Malankara Catholics of the See of St. Thomas. The Malankara Metropolitan spoke thus:**

Erection of parishes and proper hierarchy of the Malankara rite is altogether necessary where the number of the faithful is sufficiently large. The reasons for it are the following:-

a) *It is necessary from the point of view of justice.* We speak of the religious liberty of all the children of God. If so, why should we deny to the Catholics of the Oriental churches the right of practising their rite and preserving their patrimony? We vindicate and rightly too the rights of the Jews and the Muslims. If so, why should Christians of the Oriental rites be in a worse condition?

b) *It is necessary for the existence of the Oriental churches.* As has been noted, the Oriental churches in the present circumstances are subject to various limitations especially with regard to the number of the faithful. If those Orientals who live outside their proper territory, with the steady increase of their number from day to day, do not have their own proper organisations, they will in course of time be alienated from their own rite.

c) *It is necessary to restore the union of the separated brethren.* May I be permitted to state with regret that the conflicts (division) in the church in India arises first and foremost from the undue zeal for *latinization*. The separated Christian brethren enjoy full liberty to erect their own parishes and hierarchies wherever they wish. Today in India, outside the so-called "Oriental territory" there are a large number of Oriental Christians, with nearly seventy parishes and two hierarchies. These separated brethren seldom attend the ceremonies of the Latin rite, because the Latin rite is altogether foreign to them. But quite willingly would they attend the Catholic ceremonies of their own rite. Therefore it follows that without the erection of parishes and eparchies any kind of dialogue between the Catholic Church and the separated brethren is impossible.

d) *It is necessary in order to announce the good news of salvation.* Among the teeming millions of India that constitute about one-sixth of the world popu-



lation, 98% of them are strangers to Christ, though in fact they are deeply religious.

The structure of the Catholic Church in India at the present day is far from being realistic, nor does it in any way help the preaching of the Good News. The entire territory of India is divided into the various jurisdictions of the Latin rite. Dioceses and Archdioceses are erected with very extensive territory where sometimes it so happens that there are not more than 2000 Catholics and the number is often less than a thousandth part of the local population. This kind of division should be considered arbitrary rather than realistic.

On the contrary the Catholics of the Oriental rites, who once had the *sole jurisdiction in the whole of India*, are now very strictly confined to a very narrow territory. Outside this territory even in big cities like Bombay where the Oriental Catholics are so numerous, not even a priest of their own rite they are permitted to have. The large number of vocations to the priesthood in the Oriental churches are constrained to embrace Latin rite if they wish to work in the other dioceses of India or they have to leave India.

The best solution will be to erect parishes and eparchies of the Oriental rite wherever the faithful belonging to that rite are numerous as also to concede to the Orientals ecclesiastical territories (provinces) of their rite.

Most beloved Fathers, we now stand before the dawn of a new age of apostolic life and history of salvation. It behoves us to make Christ and His Church present everywhere. Through this great and historic Council, the Church of Christ will appear anew, as in the early days, truly catholic, universal, not tied down to any particular form or culture but assimilating all cultures and gathering all strength. Before that admirable fruitfulness of God's Gospel let us not be timid or men of little faith. Let us endeavour to see the Church as a treasure in which are found the new and the old, as a Community in which there are different rites, different languages and different styles of life. Let us not tie down the Word of God to any one culture, however excellent it may be. Then Christ, the Word of God, may speak to all men, to each in his own language and idiom. Then there will be a New Pentecost and the message of God will spread far and wide.\*

**B. H. B. Bishop Mar Sebastian of Tellicherry spoke thus in the Second Vatican Council on the "Schema of the Decree on bishops and the Administration of the Dioceses":**

Venerable Fathers,

I am speaking in the name of the entire Oriental Hierarchy of India, namely Syro-Malabar and Syro-Malankara churches.

I agree to what has been said by H. E. Rt. Rev. Dr. Dominic Athaide Archbishop of Agra about the actual conditions of Apostolate in India.

Decree of the Schema (Chapter IV, n. 31) is as follows:

"(personal dioceses by reason of rite). Personal dioceses for different rites should be erected where people of a different rite cannot be sufficiently looked after through a priest or parish of the same rite".

\* *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani Secundi*, Vol. III, part. V, Vatican 1975, pp. 258—9.

1) The decree is acceptable on condition that the word 'personal' is removed. If there are two diocesan jurisdictions in the same territory by reason of rites, both jurisdictions enjoy the same territory (by reason of the person on whom the jurisdiction is exercised). Hence such dioceses are in fact territorial, or rather territorio-personal.

2) Dioceses for different rites are to be erected, as the decree says, only when "there are many people of a different rite and they cannot be well attended to through a priest or a parish of the same rite".

3) Multiplicity of jurisdiction over the same territory has several inconveniences and therefore some stand for one jurisdiction in one territory. But if numerous people of one rite are put under the jurisdiction of another rite, their needs cannot be well attended to, even if a Vicar General of the same rite is appointed as some wish. They will always have an inferiority complex. The principle about the equality of rites regarding rights and exercises cannot be put into practice. The Ordinary who actually exercises jurisdiction will be considered as a step-mother by the people of the other rite and they will provoke strifes and quarrels against him at all times, etc., etc.

Experience tells us what had been the condition of the Syro-Malabar Orientals when they were put under latin jurisdiction. There had been always strifes and quarrels and they could not make any progress. On the contrary, their progress was marvellous, as Pope Pius XI of happy memory says, after they had been given Ordinaries of their own rite, separating them from the latin rite. We have a recent example in the case of the Oriental diocese of Tellicherry, in South India, which was erected for the Orientals living in the territory of the latin diocese of Calicut. These Orientals who numbered 74,000 were with the 17,000 latin catholics under latin jurisdiction. This diocese which started in 1953 with 20 priests, 22 churches, 28 schools and 1 convent for nuns has today 192,000 faithful, 90 priests 204 seminarians, 92 churches, 71 schools and 40 convents for nuns. Such a progress in so short a time should be attributed to the fact that the Orientals were given an Ordinary of the same rite in the latin territory, separating them from the Latins.

The good that arises from the multiplicity of jurisdiction by reason of rites is much greater than the evil which may arise for the same.

Therefore the principle about one jurisdiction can be accepted only for erritories where the people of a different rite are quite few.

4) Since we are dealing with the question of India, we say that *before the XVI century there was only one rite in the whole of India, and this was oriental rite*. Afterwards the Orientals were subjected to latin jurisdiction and their territory was limited to a part of Malabar or Kerala. All the Orientals who lived outside this narrow territory were under latin jurisdiction without priests of their own rite. This condition was slightly changed in 1955. But even today many are the Syro-Malabar Orientals who live outside their own territory though it had been extended in 1955. These Orientals have neither priests nor churches of the same rite. Non catholic christian orientals of India can have this all over India, they have priests and churches of the same rite. But Catholic Orientals live in the above condition in their own country which was once their ecclesiastical territory. Therefore, first of all parishes should be erected giving them oriental priests. If and when they cannot be attended to well through this, dioceses should be erected for them as the schema says. According to this principle the



Indian Orientals will not be against introducing latin jurisdiction in their territory. Many inconveniences, which may arise from the multiplicity of jurisdiction can be avoided if Ordinaries of different rites, at least those who have titles of different cities, do not reside in the same city especially in that city which is the residence and title of the other.

5) Many are the Oriental Priests, Brothers, Sisters and Seminarists who work in other dioceses. In the year 1962 there are 958 priests, 4192 nuns and 1687 seminarians. They all work after adopting the latin rite. This adoption of a different rite is due to the lack of oriental jurisdiction in those territories. This condition is greatly harmful to the Oriental Church in India and hinders its progress

The decree of the schema may be accepted as said. The door should not be closed. In solving the difficulties arising from it the role of good based on christian charity is great.\*

## 2. On Patriarchal Personal Jurisdiction

### The Standpoint of the Syrian Catholic Hierarchy

The Pontifical Commission for the Revision of the Canon Law of the Eastern Catholic Churches has almost finished its work of preparation. One of the most acute questions is that who should exercise the jurisdiction for the faithful belonging to Oriental Churches who, for political or economical reasons, have emigrated. Some of these Churches have nowadays the majority of their faithful outside the traditional territories of the respective patriarchates. This new situation must be taken under consideration. The Orthodox Churches are acting and reacting according to the life rhythm and they are organising their ecclesiastical life according to their own laws, that is, they follow their emigration wherever the faithful settle down. The Catholic Patriarchs of Antioch (Melkite, Maronite, Syrian) have submitted a common request to Pope John Paul II who gave order to the commission to study it with greatest attention.

Besides, there are statements either of persons in authority, as e. g. the Eparch of the Melkites in the United States of America, Kyr Joseph Tawil, or that of the Syrian Catholic hierarchy, the Holy Synod of the Syrian Catholic Patriarchate of Antioch and All the East, which we are rendering below in an English translation.

“In order to work efficiently for the maintenance and survival of our Oriental Churches, it seems us to be absolutely necessary that the patriarchal jurisdiction does not only embrace our faithful living in the Orient, but also those of the diaspora. Taking into consideration the dramatic emigration movement of our children towards America, Europe, Australia and elsewhere, rather, an emigration because of political reasons, we clearly see that our faithful, unless linked to their mother-Church, will be, earlier or later, forcibly assimilated to their new environment, and the natural consequence will be the extinction of our Oriental Churches by inanition. Therefore, and once again we request, in order to assure the survival of the Oriental Churches, a patriarchal jurisdiction extending over all the faithful living outside the limits of the

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\* Reprint from *Girideepam*, XXX, 12, (1984) 8-11.

Oriental patriarchates. This is a juridical fact for the Latin faithful who are living in the Orient. Why then should it not be for our faithful who are living in the Occident? We do not wish to hear our Orthodox brethren say that the Church of Rome has two weights and measures. For the rest, a faithful's Church membership must not depend exclusively on the territory where he is living, but also on the *Rite* of his Church. In the Orient, it has always been emphasized, and it will continue to be emphasized, that it is the *Rite* which is marking the religious identity of a faithful. By changing one's domicile, one does not change his *Rite*. This is why, as well in agreement with history as with logics, our jurisdiction has always been territorial and personal. And at the same time in the vital interest of our Churches and in the true interest of the Church of Christ, we demand that the patriarchal jurisdiction, just as that of our Orthodox brethren, be extended to all our children *ubique terrarum* <anywhere>. And once again, it is the *Rite* and not the territory (and this is what the Latin Church has practised and continues to practise with regard to her faithful in the Orient), it is the *Rite* which defines a faithful's belonging to his Church."

#### The Syrian Catholic Hierarchy

N.B. As regards the statement of His Grace Kyr Joseph Tawil, Archbishop-Eparch of Newton, which is going into the depths of the ecumenical and juridical aspects of this problem, see the review *Le Lien* of the Melkite Greek Catholic patriarchate 50/2 (1985) 26-29 < in French >.

J. M.

### 3. A Memorandum

*A Memorandum submitted to His Holiness, Pope John Paul II by the Mar Thoma Yogam, Rome is brought to our attention. Its content appears to be useful to our readers. Hence presuming the permission of Mar Thoma Yogam of Rome we publish it in our documentation column (Ed).*

His Holiness,  
Pope John Paul II,  
00120 Città del Vaticano.

Subject:- The propriety of the centenary celebrations of the "Indian Hierarchy" in connection with the announced visit of the Holy Father to India.

*Your Holiness,*

We the members of the Mar Thoma Yogam wish to express our sentiments of delight and elation that we share with our fellow countrymen at the announced visit of Your Holiness to our beloved mother land India. It has been the long cherished desire of every Indian catholic, nay, every Indian to be blessed by the august presence of the Holy Father in person on the Indian soil.

Our joy would have been complete but for the erroneous and misleading statements made by the Standing Committee of the Catholic Bishops Conference of India (C. B. C. I.) as reported in two leading catholic journals of India, *The Deepika* (April 25 & 28, May 4, 1985) and *The Examiner* (May 11, 1985). According to these reports, an important objective of the Holy Father's visit to India is to participate in the centenary celebrations of the establishment of the Catholic Hierarchy of India. We also learn that the Latin majority in the



Standing Committee of the C. B. C. I. made such a statement ignoring the dissent by the Oriental Bishops in the committee. This factor adds to our concern.

The Latin Church may have a reason to celebrate the erection of a Latin Hierarchy in India. However, to celebrate the centenary of the establishment of a Latin Hierarchy in 1886 identifying it as the *Catholic Hierarchy of India* is contrary to historical facts and offensive to the Oriental Churches in India for the following reasons.

1. There has been an indigenous, Apostolic Church in India with its own Hierarchy from the very first century.
2. The erection of the so-called "Indian Hierarcay" in 1886 signalled the climax of the attempts of the latinizers to suppress the autonomy of this indigenous Church.
3. What happened in 1886 was in fact only a re-organization of the then existing Latin Hierarchies in India.

May we present the historical facts to substantiate these:

### The origin of the Catholic Hierarchy in India

The Church in India has its origin from the apostolate of St. Thomas. This is a living tradition affirmed by the Universal Church<sup>1</sup>. Hence the origin of the Hierarchy in India is to be traced back to the Apostle himself. This Apostolic Community, spread out in the different parts of India was the only Church there till the arrival of the western missionaries. The leaders of this Church used to call themselves "Metropolitan of All India" (മെട്രോപൊളിറ്റൻ . . .)

(ആർച്ച്.ഡീക്കൻ) or "Archdeacon of All India" as the case may be<sup>2</sup>. This title

1. Cfr. ST. EPHRAEM, *Carmina Nisibena*, Carmen XLII; ST. GREGORY NAZIANZUS, *Oratio XXXIII - Contra Arianos et de Seipso*, Cap. XI; ST. JEROME, *Epistola LIX ad Marcellam*; POPE LEO XIII; *Litterae Apostolicae "Humanae Salutis Auctor"* in *Acta Sanctae Sedis*, Vol. XIX (1886) fasc. ccxx pp. 176-184., POPE PIUS XI, Apostolic Constitutio "Romani Pontifices", *Acta Apostolicae Sedis* (AAS) Vol. XVI (1924) pp. 257-262. POPE PIUS XII, "Nuntius Radiophonicus Episcopis et Christifidelibus datus ob sollemnia Centenaria in Honorem S. Thomae Apostoli ac Francisci Xaverii in Metropolitana Urbe Ernaculamensis on 31 December 1952" AAS, Vol. XXXV (1953) pp. 96-99; POPE PAUL VI, Apostolic Letter "Sollemne Semper" of 25th March 1972 AAS, Vol. LXIV (1972) pp. 473-474. According to renowned Hindu statesmen and authors Christianity, which reached India in the first century A. D. had become as indigenous as any other of the Indian religions. Cfr. PANDIT JEWAHARLAL NEHRU, *The Discovery of India*, Culcutta, 1947, p. 192. A. SREEDHARA MENON, *Cultural Heritage of Kerala, an Introduction*, Cochin 1978, p. 17.
2. Cfr. PAULINUS A. S. BARTOLOMEO, *India Orientalis Christiana*. Roma 1794, p. 88; *Ibid.*, Vol. 17, f. 151v; Vol. 18, ff. 72, 83v; Originali, ARCHIVIUM S. CONGREGATIONIS DE PROPAGANDA FIDE (A.P.F); *Scripture Referite Nelle Congregazioni Generali* (S. O. C. G.) Vol. 98, ff. 164, 175, Vol. 138 ff. 239v, 240v., Vol. 194, ff. 145, 153, 161, 162v.

was used by them even after the establishment of the Latin Church in India<sup>3</sup>.

### The Suppression of the Autonomy

When the Portuguese missionaries arrived at the beginning of the 16th century, there were already 4 bishops forming the Hierarchy of the St. Thomas Christians. The St. Thomas Christians at that time numbered about 30,000 families.<sup>4</sup>

Mar Abraham was appointed in 1567 the Archbishop of Angamaly and superior of all the bishops and Metropolitans of India by the Chaldean Patriarch Abdiso according to the direction given by Pope Pius IV.<sup>5</sup>

While the Portuguese merchants wanted the monopoly in trade between Europe and the Indies, their missionaries wanted to establish their monopoly in the ecclesiastical field. They began to interfere in the ecclesial autonomy of the St. Thomas Christians and eventually succeeded in destroying it altogether.

In 1534 the diocese of Goa was established for the Latin Catholics. As Goa became an Archdiocese in 1558 with Cochin as its suffragan See, the Portuguese claimed primacy over "All India" and tried to do away with the "All India" jurisdiction of the "Metropolitan and the Gate of All India" of the St. Thoms Christians. They endeavoured to latinize the St. Thomas Christians and to put the latter under their Latin Padroado jurisdiction. Whatever was not in conformity with the Latin or the Portuguese way of life and worship was considered heresy and schism. The most tragic event in the history of the Church of St. Thomas Christians occurred in 1599—the so-called "Synod of Diamper". It

3. Thus Roz S.J. the first Latin Archbishop of the St. Thomas Christians designated himself as the "Metropolitan of India" Cfr. *Memorial Msgr. Gabriel Khouri - Sarkis* (1898-1968) Louvain, 1969, pp. 223-224. And the Archbishop Stephen Britto used to sign himself as the "Archbishop of India" Cfr. K. N. RANGASWAMI AYYANGAR; *Commemoration Volume*, Trivandrum 1946, p. 366. Mar Alexander Parampil and his Archdeacon were using this title. Cfr. PAULINUS A.S. BARTHOLOMEO, *op. cit.*, pp. 88, 263. And the Archdeacons of this period were also using this title. Cfr. APF; SOCG Vol 496 ff, 410, 414, 419., ARSI; *Goa Malabar*, Vol. 15, f. 109v., 111v., GIUSEPPE BELTRAMI, *La Chiesa Chaldaea Nell Secolo Dell 'Unione, Orientalia Christiana*, Vol. XXIX, Roma, 1933, p. 256. Cfr. also APF; SOCG, Vol. 191ff. 535, 537, 539, 559, 562v., Vol 233, f. 240, Vol 496, ff. 410, 414, 419, Vol. 562, f. 710, 732v., APF; *Scrittura Originali della Congregazione Particolare dell' India e Cina* Vol. 23, f. 182.
4. Cfr. EUGENE TISSERANT, *Eastern Christianity in India* (trans. E. R. HAMBYE), Calcutta 1957, p. 30; GIAMIL SAMUEL, *Genuinae Relationes Inter Sedem Apostolicam Et Assyriorum Seu Chaldeorum Ecclesiam*, Romae 1902, p. 590 (Quoted by Placid J. Podipara, *The Hierarchy of the Syro-Malabar Church*, Alleppey 1976, p. 49). Cardinal Tisserant repeatedly refers to the existence of an Indian Hierarchy of the Church of St. Thomas Christians, Cfr. EUGENE TISSERANT, *op. cit.*, p. 31-34.
5. Cfr. GIAMIL, *op. cit.*, pp. 71 - 72 (Quoted by Placid J. Podipara *op. cit.*, pp. 68-71.), Cfr. also JOSEPH THEKKEDATH, *History of Christianity in India* Vol. II, Bangalore 1982, p. 48.



was convoked by Dom Menezes the Archbishop of Goa, who was not entitled to convene such a synod of an Oriental Eparchy with its own customs and laws. The synod was to effect a complete latinization of the Church of St. Thomas Christians and to impose upon them the Portuguese Padroado jurisdiction, putting them under the Archdiocese of Goa.<sup>6</sup> The tendency to reduce everything to the standard of Roman and Portuguese customs was the opposite of those methods which the Holy See fostered elsewhere.<sup>7</sup> The Metropolitan See of Angamaly was degraded to the status of a simple diocese and it was made a suffragan to the Portuguese Archbishop of Goa in 1600, extending the Portuguese patronage over Angamaly. Thus the Apostolic Oriental Church of the St. Thomas Christians which had enjoyed an autonomy together with several privileges was subjected to a Latin missionary Church in India which had its origin only in the 16th century.<sup>8</sup> Angamaly was restored to its previous Metropolitan status in 1608.<sup>9</sup> Accordingly it should have been the Metropolitan See of All India. But in 1610, India was territorially divided among the Padroado prelates of Goa, Cochin, Cranganore (Angamaly) and Mailapur. Thus the title "All India" of the "Metropolitan and of the Gate of All India" of the St. Thomas Christians was abolished<sup>10</sup> and was usurped by the Archbishop of Goa as Primate of the East.

The relationship between the St. Thomas Christians and the Padroado prelates gradually worsened and it had its climax in the Coonan Cross oath of 1653.<sup>11</sup> It caused the direct intervention of the Holy See, introducing the Propaganda jurisdiction in India. There were constant conflicts between the Padroado and the Propaganda jurisdictions, which finally led to the developments in 1886.

#### What happened in 1886 ?

We would answer this question in the words of the late Fr. Placid J. Podipara C.M.I. who was Professor at the Pontifical Oriental Institute in Rome:

"In 1886 the Latin Indian Hierarchy under the Propaganda was erected. Verapoly became an Archdiocese with Quilon as its suffragan. Cranganore was suppressed, its title (ad honorem) being reserved for the Portuguese prelates. The Portuguese Archbishop of Goa (Primate of East) was made Patriarch of the East Indies – the former ALL INDIA of the Thomas Christians"<sup>12</sup>.

Therefore what happened in 1886 was 1) a re-organization of the Latin Hierarchy in India with Bishops from the West and 2) the suppression of the See of Cranganore which though at that time had no Bishop, was the See of St. Thomas Christians. Hence 1886 may be a memorable year for the Latins but for the Orientals it reminds them of the loss of their ecclesial autonomy. In this context, the reaction of the St. Thomas Christians to the degradation of the

6. Cfr. PLACID J. PODIPARA, *op. cit.*, pp. 92-98; THEKKEDATH, *op. cit.*, pp. 64-75.

7. Cfr. TISSERANT, *op. cit.*, pp. 65-66.

8. Cfr. PLACID, *op. cit.*, p. 177.

9. Cfr. BELTRAMI G., *op. cit.*, p. 134-135.

10. Cfr. PLACID J. PODIPARA, *op. cit.*, p. 119

11. Cfr. JOSEPH THEKKEDATH, *op. cit.*, pp. 91-96.

12. PLACID J. PODIPARA, *The Thomas Christians*, London and Bombay, 1970, p. 194.

Archbishopric of Angamaly in 1600 as reported by their Latin Bishop Dom Francis Roz S. J. may be recalled:

“What wrong, they said, have we done that His Holiness should take away from our Church a title it has always had? Is it because we make our submission to the Apostolic See? Was not our Church founded by an Apostle? Why should the Roman Church take away that title from us? Oh we know very well that this is the doing of the Archbishop of Goa; how could he be Primate of our Church if our Church is more ancient than his? I (Roz S.J.) had no other way of calming them than by saying that His Holiness was ill informed and that on learning what had been done, he would give them satisfaction<sup>13</sup>.

### The Propriety of the Centenary Celebrations

The apostolic origin of Christianity in India is a fact which is also accepted by the socio-political leaders of India. In this context to say that the Catholic Church in India is celebrating the “centenary” of its Hierarchy would give a very mistaken idea that the Catholic Church here is of very recent origins and that it is a fruit of western colonialism. This, besides being a denial or ignoring of the existence of the ancient Catholic Church of the St. Thomas Christians in India, will have grave consequences at a time when certain sectarian movements are trying to discredit Christianity as a western colonial import. Besides we have also to consider the tremendous ecumenical consequences of such an unrealistic stand. The non-catholic Thomas Christians will see how the antiquity of their Catholic Brethren is being ignored and their legitimate rights are being denied in the Catholic Communion.

In the light of these facts, we do firmly believe that to celebrate the centenary of the re-organization of the Latin Hierarchy in India as the “centenary of the Catholic Hierarchy of India” would be an affront to the ecclesial identity of the Indian Oriental Churches of Apostolic origins.

Here we have to take into account the doctrine of the Church (ecclesiology) rediscovered by Vatican II, according to which the Catholic Church is a communion of different Churches. Accordingly the Catholic Church in India is a communion of three individual Churches; the Syro-Malabar Church, the Syro-Malankara Church and the Latin Church. The Council’s statement that all individual Churches are of equal dignity and rights (Cfr. O.E. Nos. 2 & 3) is to be given serious attention in the Indian context. It is high time the Latin Church in India realized their true identity as a *part* of the *India Catholica*, and not as *the* Indian Catholic Church.

It is our sincere wish and prayer that the papal visit to India may not be manipulated to the advantage of a 16th century Latin Church at the expense of the two Oriental Churches of Apostolic Origin. As we once again express our sentiments of joy at the forthcoming visit of Your Holiness to India, we do hope that it may be an occasion to put an end to the unjust limitations and restri-

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13. Bishop Dom Francis Roz S. J. in a letter to Fr. Alvarez S. J., the then assistant to the Jesuit General in Portugal on December 1, 1601. See *The Examiner*, March 26, 1938.



## Book Reviews

**P. V. Mathew, Sugandhanad Nazranee Charithram:** A Comprehensive Study on the Colonisation of St. Thomas Christians in Kerala, migrated from Palestine, Mesopotamia and Persia, Ernakulam, 1984, pp. xxxiii + 632, price Rs 50/- (Jenny Villa, 39/929, Banerji Road, Cochin, 682 018, Kerala, India).

This book in the Malayalam language deals with the early history of Christianity in India. The St. Thomas Christians in India, the Semitic root of the Indian Christianity, the Mylapore tradition regarding the death and burial of St. Thomas, the various migrations to Kerala in the past etc. are extensively dealt with. It is a clear fact that no historian could so far clearly and convincingly explain all the details regarding the above facts because of lack of contemporary sources. The author of this big book is trying to clarify the various points. As background study, he presents the early history of South India and the various migrations from the north, especially the one from Kashmir.

According to the author, Kerala has undergone great geological changes before it reached its present form. In the early centuries the Sea reached upto the mountainfoot and the present day coast lands and central lands were once marshy lands. After the St. Thomas event, there occurred in the third century a great natural catastrophe in South India and it altered the geography of Kerala

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ctions, to which the Catholic Oriental Churches in India have continuously been subjected ever since the arrival of the Portuguese missionaries.

Imploring Your Holiness' Apostolic blessings,

Your Holiness' most devoted sons in Jesus Christ,

Sd/

Fr. George Kaniarakath C. M. I.,

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Joint Secretary, Mar Thoma Yogam.

Fr. Joseph Perumthottam,

Treasurer, Mar Thoma Yogam.

and the present day Kerala is due to such a natural catastrophe. This is the meaning of the "Parasurama story" in Kerala.

In the subsequent centuries, there were several waves of migrations from the West Asian countries to Kerala. And these people were mostly Semitics and they enriched the already existing Semitic Christianity in India.

One may not agree with all the conclusions of the author without further research and substantiation: He connects the Namboodiries in Kerala with the Persian Magi (p. 57) and with the Naphtali tribe of the Israelites. i. e., the Namboodiries were a Semitic people (59); he connects the Indian Christianity with the Gnostic-and Manichaeian religions (p. 256ff.); he affirms that Mani and Bardaisan were in India and both of them had followers here (p. 277); the tomb of St. Thomas, according to the author, is not at Mylapore but at Baharain (p. 203ff); he identifies Bardaisan with Aryabhatan (p. 332). These points demand still further clarifications, even though the author has extensively discussed them.

It is a fact that recently a vast collection of literature has appeared on Gnosticism. But the Gnostic influence in India is a theme yet to be explored. The modern gnostic literature gives one an opportunity to make a comparison with Indian Gnostic literature.

The epithet, "Sugandha Nad" (the land of the Spices) is another name for Kerala. From time immemorial various kinds of Europeans traded with India and to them Kerala was the land of the Spices.

Mr. P. V. Mathew tried to rewrite history. He is not prepared to travel through the path treaded by many. He has suggested a lot of new hypotheses which could be further discussed and verified. The author is an earnest and sincere writer; but it is no assurance that his conclusions, especially contrary to the traditionally held views, will be widely accepted without further scrutiny. However, his book got the "Prof. P. S. Vēlāyudhan Award" of the Kerala History Association for 1985 (1985 April 29). Congratulations to Mr. P. V. Mathew for his attempts.

G. Chediath.

*Frances Young, From Nicaea to Chalcedon: A Guide to the Literature and its Background, Philadelphia 1983 (Fortress Press), p. ix+406, (n. p.).*

F. M. Young's book is a companion study to the Patristic study between 325 and 451. It provides background material to the theological argumentation of this period and serves as an aid to know the characters involved in the theological discussions in the fourth and the fifth centuries and helps to know the literary sources and the critical questions they pose. It starts with the "Father of Ecclesiastical History", Eusebius of Caesarea and ends with another historian, Theodoret of Cyrus. It deals with the leading figures in the two early controversies, Arianism and Nestorianism: the heresiarch Arius, his chief theological opponents (Athanasius and the Cappadocians), Nestorius and the chief figures involved in the Nestorian Controversy (Cyril, Theodoret). It deals with a few other Alexandrian and Antiochene writers of this period. One may say it is a Patristic manual, but there is a difference: the former patristic manuals of Altaner and Quasten are two decades old. The present study has made use of the research of two decades and incorporated it in this book. It deals with the background of the various problems and figures. Ordinary Patristic manuals do not give such a background study and background analysis of the theological



arguments. The subject matter itself is more discursively presented. It has in other words "a series of essays on a number of significant literary figures, laymen, bishops and heretics of the fourth and fifth centuries, essays which offer biographical, literary critical and theological information" (p. vii). This in short is "an attempt to bring together the fruits of the many different approaches and so put them all in a different perspective" (p. vii). The author also tries to present certain aspects of life of certain early writers hitherto not brought sufficiently to light. It is a very useful book to the students of Patristics and Histories. The rich and updated bibliographies between 1960-1981 give added merit to the book.

G. Chediath

*Michael Marshall, The Anglican Church Today and Tomorrow*, London & Oxford 1984 (Mowbrays), p. xi + 170, price £ 4.50.

It is a serious study by an Anglican bishop on the Anglican church with an ecumenical outlook. The author is the former bishop of Woolwich and the present Director of the Anglican Institute at St. Louis (USA). "First and foremost it is addressed to Anglicans at a time when we need to put our own house in order. We need to be recalled to our theological mandate to avoid party divisions and fragmentation" writes the author (p. x). The Contemporary religious supermarket, The Shape of Faith, The Story of Anglicanism, The Anglican Model at Work, Anglican Spirituality, The Future of Anglicanism, The Shape of things to come are the subheadings. It is an attempt to analyse thoroughly the present day Anglican Church and suggests the direction it should take in the future. When the churches are rethinking of their mission in the world, this book is calling for unity of action and common witnessing and authentic existence and life for the 'ecclesia anglicana' in the one universal catholic church of Christ. The author with a strong Roman Catholic background could well bring out the strength and weakness of the Anglican Church and give guidelines for the future in the ecumenical catholic church of tomorrow: "In my heart of hearts, the pages of this book are for me a living testimony to the strength and weaknesses of a gospel church, which demands the strenuous exercise of mind and conscience" (p. ix), writes the author. Although it is primarily meant for the anglican public, it can very well help also open minded Christians of other Churches and communities.

G. Chediath

*Gernot Bühring, Vater Unser Polyglott, Das Gebet des Herrn in 42 Sprachen*, Hamburg 1984, (Helmut Buske Verlag) p. 278 (n.p.).

This book contains the Lord's prayer in 42 languages. Almost all the Churches and communities of the Christians pray the Lord's prayer and hence this book has great ecumenical importance. The original languages, the transliteration in the case of non-Roman alphabets and the German translation are given in each case and also the source of the prayer too is indicated. Regarding the Indian languages, the book gives only the Malayalam version, the language of Kerala and have left out the other 21 Indian languages. It may be better appreciated if in the next edition the editor can incorporate the other Indian languages too. However, it is a very useful handbook in the international ecumenical gatherings.

G. Chediath

*The Time of the Spirit.* Readings throughout the Christian year. Selected and edited by George Every, Richard Harries, Kallistos Ware. Crestwood, New York 10707: St. Vladimir's Seminary Press, 1984, 259 pp., Ppb. \$ 9.95.

This book is really an ecumenical one. A Catholic (Every), an Anglican (Harries) and an Orthodox (Bishop Kallistos Ware) theologian joined together to give the Christian reader an anthology which is to widen his horizon and enrich his prayer. They succeeded in an excellent way in bringing together different texts ancient and modern, Eastern and Western Catholic and Protestant complementing each other. Working as a team, they "have repeatedly discovered how much we share in common" (Introduction). Each month of the year, beginning with that of September, is assigned a chapter of its own. It has one or two dominant themes, then selected saints are included. September is assigned the creation of the world, in October, the human person is in the centre of attention. Then comes the christological cycle: the coming of Christ, his epiphany, suffering, death and resurrection leading to Pentecost and the revelation of the Trinity. Thereafter follow reflections on the Church, the Eucharist and the gifts of the Spirit. The book ends in August with the final glory of the age to come, which is seen anticipated in the persons of our Lord and his Mother (August 6 and 15). We recommend the book as well for one own's personal meditation as for the use in ecumenical prayer meetings. It can become a source of inspiration and enjoyment to everybody.

John Madey

*Georgios I. Mantzaridis: The Deification of Man.* St. Gregory Palamas and the Orthodox Tradition (= Contemporary Greek Theologians, 2). Crestwood, New York 10707: St. Vladimir's Seminary Press, 1984, 137 pp., Ppb. \$ 6.95

This is a new series started by the SVS Press. We are grateful to the editorial committee (Prof. Christos Yannaras, Bishop Kallistos [Ware] of Diocleia, Costa Carras) to make accessible the works of Greek theologians remaining otherwise in the library shelves because of the language problem. - This study is focusing on the "new man" in Christ, the main idea in the thought of St. Gregory Palamas. In the first chapter, the author who is holding the chair of Moral Theology and Christian Sociology in the University of Thessaloniki, Greece, offers the foundation of the teaching on man's deification: the divine image, the regeneration of human nature in Christ, the communion of man with God in the Holy Spirit. From this follows that the sacraments, particularly baptism and the eucharist, are the means of man's deification while the Church is a communion of deification. This ideas are elaborated in the second chapter. In the following chapter, the author works out the moral aspect of deification. Chapter IV shows that the mystical experience of deification is found in prayer, in the vision of the uncreated light and in the participation in and the knowledge of God. Finally deification is consummated by resurrection and regeneration and in the vision of God "face to face". As St. Gregory Palamas is included in the sanctoral of the Catholic Greek Melkite Church, attention should be given to his teaching also in Catholic Theological Schools, especially in the East. May we conclude this review with Bishop Kallistos' final words of his clear introduction: "From the pages of Professor Mantzaridis' book, St. Gregory Palamas speaks to us as a Father of the Church with a creative message for our own time."

John Madey



*Archimandrite Vasileios of Stavronikita: Hymn of Entry.* Liturgy and Life in the Orthodox Church (= Contemporary Greek Theologians, 1). Crestwood, New York 10707: St. Vladimir's Seminary Press, 1984, 138 pp., Ppb. \$ 5.95

The author of this book is the abbot of Stavronikita Monastery on Mount Athos and is regarded as the pioneer of the movement leading to the revival of monasticism on the Holy Mountain. As a theologian, he may be counted among the conservative Orthodox theologians who are rather sceptical vis-a-vis any official theological dialogue with non-Orthodox Churches and denominations. His monastery has more than once shown opposition to the Patriarchate of constantinople-New Rome. This we mention, because some passages argued in this book which are directed against the Church of Rome and Catholicism in general may lessen its value.

Nonetheless we would like to recommend this book to every student of Oriental liturgy, even if he does not belong to the Byzantine tradition. There are wonderful and fresh visions of the liturgy which englobes the whole life of the Church. This sense of wholeness is the characteristic of this book. In six chapters, the author develops his ideas: 1. Theology as a liturgy of the Church, 2. The structure of the Church as an initiation into the mystery of the Trinity 3. The Living liturgy as a theological rite, 4 The Icon as liturgical analogy 5. Spirituality as "bondage" to freedom, 6. Dying and behold we live. These headlines may give already an idea about the booklet's contents. The reader of this review is invited to take it into his hands and study it with a sound (and critical) mind. He certainly will gain something.

John Madey

*Christos Yannaras: The Freedom of Morality* (= Contemporary Greek Theologians 3). Crestwood, New York 10707 St Vladimir's Seminary Press, 1984, 278 pp., Ppb. \$ 12.95.

A leading Greek theologian, Yannaras is the author of more than a dozen books on ethics, theology and modern religious Philosophy. In this book the point of departure is the concept of "hypostasis" corresponding, in the Greek philosophical language, to "person" but he does it not only as this is presented in the theology of the Greek Fathers, but also as it is experienced in the worship, ascetical and spiritual life and art of the Greek Orthodox Church. In this perspective, morality is seen not as "an objective measure for evaluating character and behavior but the dynamic response of personal freedom to the existential truth and authenticity of man... Morality reveals what man is in principle, the image of God, but also what he *becomes* through the adventure of freedom: a being transformed, or 'in the likeness' of God. "We wish this book in the hands of many educators and students; it can also be helpful for pastoral ministry.

John Madey

*Thomas Kadankavil, Discipleship in Christ* (Bangalore 560 029: Dharmaram Publications, 1983) pp. 138, Rs. 14.

A feverish hunt is carried on by Christian disciples today to compile a 'fifth gospel' by selecting, combining and re-interpreting the teachings of Jesus from the Gospels in such a way that it will justify their indecision, compromises

and comfortable life. The uncompromising Christ, who asks his disciples to deny themselves, to sell their possessions and give to the poor and to follow the Son of Man on the way of the cross will have no place in this new gospel. All the difficult words of Christ will be re-interpreted in it according to modern standards of prudence and pragmatism. The book of Kadan-kavil is a vigorous protest against this tendency of diluting the demands of Christian discipleship in the name of reason, responsible obedience, tradition psychological needs or situations in a pluralistic society.

Kadankavil presents to us the authentic picture of discipleship as it is drawn in the New Testament. The path of discipleship begins with Jesus' call. It is a call to faith and love. Answering this call means a conversion, an exodus, a bidding farewell to much that is dear to us: secure moorings of home, familiar environments and people, old traditions and habits. It means staying with Jesus in a loving encounter. It means also life in community and service in love. A whole chapter is devoted to show the role of suffering in discipleship. The way of the cross merges with the path of service. The analysis of Judas' discipleship of failure warns that it is disastrous for disciples to try to make Jesus to conform to their desires and plans; they should, instead, be oriented towards their master—they should merge in Christ. The moving portrait of the discipleship of Peter, drawn from the Gospels and the Acts, with his many failures balanced by his unique attachment to Christ is a consoling and imitable model for all who meet with similar failures in their sincere search for discipleship. The chapter on Paul and new dimensions of discipleship, based on the Acts and the letters of Paul, will not fail to give the reader new insights on his own discipleship.

The book succeeds in offering challenging material for reflection on discipleship. It draws from the findings of modern biblical scholars, but presents them in a style accessible to ordinary faithful. But the main sources of the book are the New Testament and the author's personal reflections on how discipleship should be lived in the modern world. Though the author quotes extensively from Scripture he does not indulge in dry and impersonal exegesis, but goes straight to the scriptural message and applies it to the present situation. He unmasks the hypocrisy and facile interpretations of Christian disciples, often with gentle irony; but he does not fail to exhort them, offering them a lively picture of authentic discipleship. This book is, indeed, a good addition to the small supply of devotional literature by Indian authors.

George Mangatt

*Russel P. Moroziuk, Politics of a Church Union.* Information regarding the relations between a particular Church of the Christian East, the Ukrainian Catholic Church, and a particular Church of the Christian West, the Church of Rome. Chicago 1983: Church Herald, 141 pp., Ppb. n. p.

Idem, *Politicized Ecumenism: Rome, Moscow and the Ukrainian Catholic Church* Montreal 1984: Concordia University Printing Service, 24 pp., Ppb. n. p.

The Canadian-born Ukrainian author who was trained at the Roman Gregorian University and at the Pontifical Oriental Institute in Rome is an associate professor at Concordia University, Montreal, Canada. In his brilliantly written book dedicated to the "suffering Christian underground community in Ukraine", he is examining the reasons for and the history of the Union of Brest (1595/96) bringing the Church of Kiev and most of her suffragan eparchies into the communion with Rome. The author shows that what was meant a transfer



of allegiance and understood, in the East, as establishing *communio* (koinonia) with the Catholic Church of the West, turned into *submission* of the Eastern Church, since the Church of the West, according to her own ecclesiology developed unilaterally since the end of the first millenium in the West, had become unable to grasp and live the koinonia common to the universal Church in the earlier centuries. Still more interesting and exciting is the second part of this book dealing with The "Ukrainian Church in the Context of the Second Vatican Synod" (pp. 41 ff.).

The author presents a historical perspective of the three last centuries during which the Ukrainian Catholic Church has been coexisting with the Roman Catholic Church in Poland facing the threats of being absorbed by her or to be destroyed by way of incorporation into the Russian Orthodox Church which has become an instrument of politics under Czar Peter I (1689-1725) - this was, in fact, the fate of the Ukrainian Orthodox Church after the Andrusiv Treaty of 1667 bringing the larger part of Ukrainian under Muscovite control; this was, in the 19th century the fate of the Ukrainian/Byelorussian Catholic Church in those parts of the Polish kingdom which had come under Russian control. The author also examines the attitude of the Popes and the Roman Curia towards the Oriental Catholics in those parts where they could have been supposed to develop freely. He turns the reader's attention to the documents regarding the emigration to North America of which the apostolic letter "Ea Semper" of Pius X being thoroughly offensive to any Oriental Catholic, had disastrous effects: it was followed by the departure of thousands of Eastern Catholics into the Orthodox Church. The same happend after the decree "Cum data fuerit" had been published on March 1, 1929, imposing celibacy on the Eastern Catholic clergy living in America. The majority of the faithful forming now the Orthodox Church in America and the Carpatho-Russian Orthodox Greek Catholic Diocese (under Constantinople), are former Catholics or their descendants.

Part II of this essay describes the time of Vatican II (1962-1965) which was marked by the Vatican "Ostpolitik" the Cuban crisis and the release of Metropolitan Slipyj after 18 years of detainment in Soviet concentration camps. The history of the metropolitan's liberation is described in extenso, so also the efforts of the Ukrainian Church to be, at last, recognised as a patriarchate and the opposition of certain circles in the central administration of the Roman Church against such a move for reasons far from being of ecclesiastical nature. This means that the solemn affirmations of the Decree on the Eastern Catholic Churches by the Council Fathers have not so far been executed; on the contrary, the curia acted as if this decree would not exist at all, in regard to the Ukrainian Church. Hierarchs were appointed even without the knowledge of the Archbishop Major, "the head and father" of this Individual Church. Even the Ukrainian Synod convoked by Pope John Paul II seems to be but a little consolation, as the protohierarch is not entitled to convoke the bishops of his own Church on his own rights, but simply after getting permission by the Roman Pontiff in each case! The Russian Orthodox Patriatchate of Moscow is enjoying the support of high Vatican personalities who seem to be prepared to sacrifice the Ukrainian Catholic Church. Even in Poland, the Ukrainians are deprived of a hierarchy of their own, although the see of Peremyshl is on Polish territory, and this since 1946 (Just now we learn of an appeal addressed by the Ukrainians in Poland, about 300,000 to the Primate, Cardinal Glemp, their actual "Ordinary", to remedy this situation and to stop appointing Ukrainian priests for the service

in Latin parishes to the detriment of the Ukrainians who are of the Byzantine liturgical and spiritual traditions).

To clarify his position, the author published a small booklet on "Politicized ecumenism". It continues the last part of the first one. Nobody may put the strong arguments aside. If the author is wrong in his assertions, let him be fraternally corrected, if his is right, then those officials responsible for this state of things, should correct themselves by doing penance for having given support to those who are the persecutors or — by way of trial — liquidators of this martyr-Church. Anyhow, the observations and statements of Pro. Moroziuk are eye-openers showing that "ecumenism" within the *una sancta catholica* is as well a task (and of prime order!) as with the Churches and ecclesiastical communities outside her. Only if the first is really lived everywhere, the Church of Rome and her titular who glorifies in the successorship of St. Peter in that place where the "head" of the apostles witnessed Christ by shedding his blood, will obtain credibility in all parts of the world and among all Christians.

J. Madey.

**Handbuch der Marienkunde.** Herausgegeben von Wolfgang Beinert und Heinrich Petri. Regensburg 1984: Verlag Friedrich Pustet. 1042 pages, DM 82.00

**Der Widerschein des Ewigen Lichtes.** Marienerscheinungen und Gnadenbilder als Zeichen der Gotteskraft (= Marianische Schriften des Internationalen Marianischen Arbeitskreises, Kevelaer). Kevelaer 1984: Verlag Butzon & Bercker, 285 pages, Ppb. DM 39.00

The new German "Handbook of Mariology" is a mine of learning and information. Its editors, professors at the Theological Faculty of the University of Regensburg, remitted the first copy to Pope John Paul II who invited them to concelebrate with him in his private chapel. This work is the first showing a global view on the Mother of God which appeared after Vatican II. The authors, are living and working in Germany, Austria und France.

The book is divided into four parts: I. Theological Foundations, II. Spiritual life, III. Shaped Witness, IV. Believing Praises.

The first contribution of the first part concentrates on the person of Mary as presented by the New Testament and is due to *Otto Knoch* (Passau). *Georg Söll* SDB (Benediktbeuern and Rome) devotes himself to giving a survey on Mary in the history of theology and piety. There are three parts in his study namely on the beginnings of Mariology and Marian devotion in the time of the Church Fathers, their development in the Middle Ages in the Christian East (until 1453) and West — with a small paragraph on Mary in Islam —, and in new times. For the theologian of the Eastern Churches, the first parts are of particular interest, so also what the author says on Mariology at Vatican II. *Wolfgang Beinert* who is teaching dogmatic theology, deals with the mariological dogmas and their development, while *Heinrich Petri* writes on the part Mariology is playing in the dialogue with non-Catholic denominations. After presenting the view of Orthodoxy and Protestantism, the author attempts to show aspects for a possible ecumenical dialogue on Mary.

In part II, *Franz Courth* SAC speaks of the different forms of Marian prayer, i. e. the biblical Marian prayer, the Rosary as a Marian meditation of



Christ, the Marian praises in the hymns, the Marian consecratory prayer. Mary in the liturgy is the topic of *Bruno Kleinheyer* (Regensburg). He is concentrating on the liturgy of the Roman rite, but from time to time, he also refers to the one or other aspect of Eastern liturgies. The first part of his study is on Our Lady in the *ordo missae* while the second is on Marian feasts and celebrations throughout the liturgical year. These rather historical notes are useful for anybody. *Heinrich Maria Käster* SAC, a colleague *emeritus* of Courth (Vallendar) informs about the Marian spirituality of religious groups. His confrère *F. Courth*, in another contribution, deals on pilgrimages to Our Lady, while *Renè Laurentin* (Catholic University of Angers, France) on Our Lady's apparitions.

In the third part, authors present us with topics like Marian devotion and arts (*Gregor Martin Lechner* OSB/Stift Göttweig, Austria), in the music (*Franz Fleckenstein*/Regensburg), in the German literature of the 20th century (*Karl-Josef Kuschel*/Tübingen).

The last part introduces us to other aspects of mariological reception *Klaus Guth* (Bamberg) gives a historical survey of the pilgrimage movement in the German-speaking countries; *Karl Kolb* (Wiesbaden) speaks on the typology of the pictures and shrines of Our Lady, *Walter Pözl* (Catholic University of Eichstatt, Germany) describes Marian customs in the centres of pilgrimages, and *Ferdinand Stadlbauer* (Bamberg) real facts of Marian devotion in the secular sphere, e.g. popular medicine, botanics etc. The bibliography, though not complete, of this volume covers pp. 955-984; it is followed by indices (persons; topics).

Editors and publisher are to be thanked for the efforts they took in realizing this modern standard work.

The second work we review is edited by the Spanish priest *German Rovira* secretary of the International Mariological Association at Kvelaer (diocese of Münster, Germany). In this work which is devoted to the apparitions of Our Lady and to her replicas which are seen as signs of God's power, the editor has found a good number of authors contributing to this volume. Apparitions are viewed, in the first part, from the Old Testament, the New Testament, fundamental theology. In the second part, historical reflections on Marian shrines, pilgrimages and apparitions are presented by different authors. The historian will certainly be interested in the contributions on the veneration of icons and the refusal of iconoclasm by the Greek Church and on Marian piety and pilgrimages in honour of Our Lady during the period of the Catholic Reforms. Spiritual reflections, as "Fatima and the Popes" or "The theology of the Image and the Message of Seeing", conclude this volume. Added are a few documents from the letters of Cyprian of Carthage, Gregory of Nyssa, Origenes, John Gerson, Petrus Canisius, Manuel Risco and W. E. von Ketteler. This is the fourth volume of the Mariological Association. The previous were entitled: *Im Gewande des Heils* (Essen 1980); *Das Zeichen des Allmächtigen* (Würzburg 1981); *Die Mutter der schönen Liebe* (Würzburg 1982). The editor is announcing the fifth volume for the near future: *Totus Tuus* – Mariological comments on the Marian sayings of John Paul II.

These Publications should make part of any theological library, in seminaries, monasteries and convents as well as in houses and centres devoted to the spiritual and religious formation of the laity.

*Bruno Kleinheyer / Emmanuel Von Severus / Reiner Kaczynski: Sakramentliche Feiern II. Ordinationen und Beauftragungen – Riten um Ehe und Familie – Feiern geistlicher Gemeinschaften – Die Sterbe- und Begräbnisliturgie – Die Benediktionen – Der Exorzismus (= Gottesdienst der Kirche, Teil 8). Regensburg 1984: Friedrich Pustet, 291 pp., ppb. DM 36,00 (in case of subscribing to all the volumes: DM 32,00).*

Vatican II's constitution *Sacrosanctum Concilium* induced five scholars (H. B. Meyer, H. Auf der Maur, B. Fischer, A. A. Häussling, B. Kleinheyer) to prepare an edition of a new *Handbook of Liturgiology* together with other experts. The publication has been started with H. Auf der Maur's *Feiern im Rhythmus der Zeit I* (Celebrations in the Rhythm of Time, part 1) in which the author is devoting himself to the celebration of the Sunday and the week, the celebration of Resurrection and of the other feasts of the Lord. The work is focusing on the Roman rite, so that little attention is given to the features of the Oriental rites. We have to say the same also in regard to the volume under review here. In its first part B. Kleinheyer is speaking on the offices and ministries of the Church giving first some references on the history of the Church's constitution in the first millenium and thereafter on the practice of the Church in the Franko-German Church of the second millenium. (12–20). The main corpus of this contribution is concentrated on ordinations and their development according to the different formularies used in the Latin rites up to the Pontificale Romanum of 1968. In the final part, he informs about the appointments to the ministries which are conferred without imposition of hands. *The same author* is also responsible for the second part entitled "Rites around marriage and family" (pp. 67–156). In this part there is a chapter on "Contraction of marriage in the Eastern Patriarchates" (pp. 94–100). The bibliography preceding the argumentation is useful. In the description of the marriage rite of the Byzantine Church, however, more than one detail is inaccurate: Kleinheyer asserts that the betrothal ceremony takes place after the eucharistic liturgy. There is, in fact, no such prescription of time. Then he says that the bride and bridegroom are asked by the priest about their intention, which is only a practice in the Slav Churches (not the Greek) which introduced these questions under the influence of the Latin Church at the time of Metropolitan Petro Mohyla of Kiev (17th cent.); bride and bridegroom are never allowed to enter the sanctuary. The place where the whole rite conducted, is at a special table placed before the iconostasis. The author would have escaped these errors by using S. Heitz (ed.), *Der Orthodoxe Gottesdienst. Band I Göttliche Liturgie und Sakramente*, Mainz n. d. (1970), 535–550. Then he describes (too) briefly the rites of the other Eastern Churches. Here we read rather a strange sentence: "*Syro-Oriental traditions continue to exist in the Chaldean rite*" (99). The Chaldean rite is the Syro-Oriental rite! Which traditions does the author expect in the Chaldean Church? In part 3, the well-known Benedictine E. Vonsevesus describes "Celebrations of spiritual communities". We give here a rapid survey: After speaking of the theological presuppositions, he is dealing with the development of worship in these communities: private and common prayer; the prayer of the hours, the celebration of the Eucharist. Furthermore a chapter is devoted to the religious profession, its history and the new rite in the Latin Church. In this context, he also presents a chapter on the consecration of virgins and the ordination of abbots and abbesses. A very useful article is that on "Liturgy for the dying and the funeral of the dead" by R. Kaczynski, especially from the anthropological and theological points of view. As regards the Oriental Churches, the author contents himself with giving a short bibliography. Since he is one of the two editors of the series "Pietas Liturgica"



he may refer the critics to its vols. III and IV which are under preparation and will appear within two years or so. *The same author's* work are also the two final parts of this volume, on the blessings and the exorcism respectively. According to the information of the publishers, we may expect in the near future parts 7 = *Sakramentliche Feiern I* (on initiation, reconciliation, anointment of the sick) and 3 = *Gestalt des Gottesdienstes* (Shape of Worship. Its lingual and not lingual forms of expression). The whole work will comprise eight parts or volumes. In closing, we should wish that a like standard work be realized for the liturgies of the Christian East by joint efforts of experts and scholars in the field of Oriental liturgies, because these are treasures belonging indispensably to the patrimony of the universal Church as well.

J. Madey

*Dumitru Staniloae: Orthodoxe Dogmatik. Mit einem Geleitwort von Jürgen Moltmann* (= Oekumenische Theologie, 12). Zürich-Einsiedeln-Köln: Benziger Verlag, and Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1985, 458 pp., DM 98,00

The author is certainly the most famous theologian of the Romanian Orthodox Church, and his authority has not at all decreased after having given up his academic career in 1973, at the age of 70. His works appeared in his native Romanian and have been, for a long time, accessible only to his countrymen and those who have studied this most Eastern derivation from Latin. Nevertheless, the radiation of Fr. D. Staniloae's works (he is a married priest in the rank of Archpriest) has been very large, so that he may be considered even as the initiator and promoter of the revival of monastic life. Recently a publication of a series of his articles appeared in an English translation with St. Vladimir's Seminary Press (Crestwood, New York) in the book *Theology and the Church*. This work has been revelatory to many a theologian in the East and in the West, as he got a first glimpse into Staniloae's presentation of the Orthodox doctrine of the Trinity as the basis of ecclesiology and anthropology. The author disposes of a masterly ability to bridge the gap between the Greek Fathers and modern Christian thought. His synthesis is therefore an eye-opener in many respects.

The original of this work under review appeared in 1978 in Romania in three volumes: *Teologia Dogmatica Ortodoxa*, and it was followed, in 1981, by a work on Orthodox spirituality entitled *Teologia Morala Ortodoxa* which is not (yet) translated into a Western language. The German version of his Dogmatic Theology (in one volume) is rather an ecumenical event in itself. The translation is due to Professor Hermann Pitters of the Lutheran School of Theology at Sibiu/Hermannstadt of the German-speaking Lutheran Church of Romania, and the printing was subsidized by Cardinal Joseph Höffner and the German Catholic Bishops' Conference as well as by the Office for Foreign Relations of the German Evangelical Church.

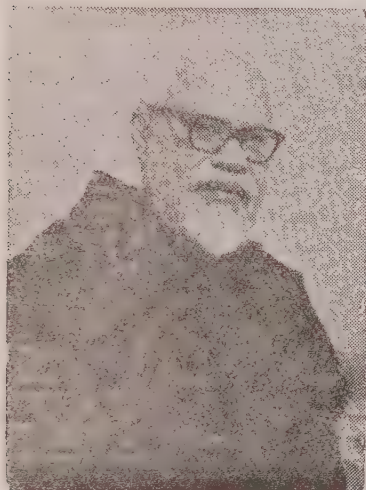
The Introduction to this book which covers pp. 17-105 has as its central theme "Divine Revelation as source of Christian faith". Its point of departure is natural revelation as being the basis of natural faith and the starting-point for the understanding of a sense of being. Thereupon the author concentrates on supernatural revelation as the source of Christian faith. The work of Christ and of the Holy Spirit for the efficient maintenance of Revelation through Scripture and Holy Tradition within the Church is largely treated in the following chapter which is subdivided in A. The modes of preservation of supernatural Revelation and B. The Church as the organ to preserve the Revelation and to make it fruitful.

# News

## OBITUARY

### Fr. Placid Podipara CMI

Fr. Placid Podipara CMI the internationally renowned scholar and Liturgist is dead. He was called to his eternal reward on the 27th of April 1985 after a prolonged illness of over a year. The funeral took place in the presence of bishops, many priests and a large crowd of religious and faithful at Chethpuzha on the 29th of April 1985.



Fr. Placid is the author of innumerable books and articles in Malayalam and foreign languages. He published the sources of law of the Malankara Catholic Church in India. He has been Consultor to the Sacred Oriental Congregation, Secretary to Card. Tisserant, Rector of the Malabar College in Rome, Expert at the Vatican Council, Consultor of the Pontifical Commission for the Codification of Oriental Canon Law and an eminent ecumenist. The St. Thomas Apostolic Seminary for the Oriental Churches in India and the Pontifical Oriental Institute attached to it are to a very great extent the fruit of Fr. Placid's vision and undaunted labour.

Fr. Placid was 86 years old when he died. He was a man of great learning, scrutinizing research, firm convictions and above all deep religious

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In the First Part (pp. 107-289) of the Dogmatic Theology, Staniloae develops the Orthodox doctrine of God. Of particular relevance is the third chapter on the Holy Trinity, "the structure of supreme Love". Its third part which is on the procession of the Holy Spirit from the Father and his relationship to the Son is of greatest importance for the ecumenical dialogue between the Orthodox Church and the Western Church, but also for the right understanding of trinitarian and ecclesial life. Fr. Staniloae sees in the introduction of the *filioque* clause by the Western Church an aberration from the teachings of the early Councils; he, therefore, after having analysed H. Mühlen's theory, as expressed in his work "Una Mystica Persona", refuses this vision as darkening and distorting the personal qualities of the Divine Persons, particularly of the Son and of the Holy Spirit.

In the Second Part (pp. 293-445), the author sees the world as the work of Divine Love destined for divinization (theosis). The four chapters embrace creation and eschatology: I. The creation of the visible world, II. The creation of the invisible world. The world of the non-corporal spirits, III. The Fall of the first men and its consequences, IV. Divine Providence and the development of the plan to save and divinize the world. The work closes with annotations (pp. 446-458). Unfortunately there is no thematic index which would have been very helpful for reference. This lack, however, is in no way lessening the value of the publication which should find its place on the desk of every teacher of dogmatic and/or patristic theology and in every theological library.

J. Madey



spirit. What Cardinal Tisserant told once of the Syro-Malabar Church could be told of Fr. Placid as well. "I love your Church, because I know its history". Father Placid knew the history of the Malabar Catholic Church whose great son he was. He knew the sufferings it had undergone to keep up its identity and venerable traditions. He knew the injustices it was subjected to by those who did not understand its traditions.

Years before the Vatican Council expounded the principle of the Church as a communion of Churches, Fr. Placid was convinced of it and was doing every thing possible to disseminate this idea. Because he knew what he was saying and its theological legitimacy, he was firm on the point of equality of Churches (rites) and consequently fought valiantly for their rights. He knew quite well that unless his church – the Malabar Catholic Church – kept up its individuality, if it indiscriminately aped the latin church it could make no contribution to India or to the Church and would have no *raison d'être*. Hence he wanted his Church to restore its genuine traditions. For this he desired liturgy to be restored, to its pristine purity and only then resort to adaptations. Unfortunately a few of his own people who are shortsighted or latinized did not understand him or his long range vision. There have been also ecclesiastical dignitaries among them!! He was branded as not sufficiently catholic, not progressive but as bigoted, obscurantist! But he patiently bore with them even when their attitudes and actions pained him. For him, the final word in liturgy was to be pronounced by Rome.

His obedience and life of simplicity as a religious is an excellent example to all those who are leading a consecrated life. He never made use of any privilege for personal benefit although he could have done so.

Above all he was a man of God. Only a man of great sanctity could suffer the hardships and inconveniences of a prolonged sickness smilingly as he always did. He never complained about his illness.

Fr. Placid loved his Church intensely and fought for it valiantly. He surely is worthy to be called a *Father of the Church*, of the Malabar Catholic Church. He has been a sustaining source of inspiration and spiritual strength for the Christian Orient.

R. I. P.

### Sr. Mary Benigna

Sr. Mary Benigna (Mary John Thottam), a well-known Malayalam poetess, died on May 21, 1985. She was born at Elanji in the eparchy of Palai in 1901. While a teacher of St Mary's school at Kuravilangad, she joined the Order of the Carmelite nuns. She wrote more than 20 works, most of them collections of lyrical poems. 'Gītāvali', 'Kavithārāmam', 'Mārthōmavijayam' [victory of St. Thomas] are worth noting. She was presented with many awards, including the rare Papal Award of 'Bene Merenti' in recognition of her outstanding literary contributions.

R. I. P.

### Archbishop Mar Antony Padiyara transferred to Ernakulam

After an year of vacancy during which Bp. Mar Sebastian Mankuzhikary was the Apostolic Administrator, the Holy Father Pope John Paul II transferred Archbishop Mar Antony Padiyara from the Metropolitan See of

Changanacherry to that of Ernakulam. The See of Ernakulam became vacant consequent to the resignation of Cardinal Joseph Parecattil an year ago.

Archbishop Padiyara was first transferred from the latin diocese of Ootty in 1970 to the Oriental Metropolitan See of Changanacherry from which Eparchy he hails. For the past 15 years Archbishop Mar Antony Padiyara was a relentless worker and a compassionate pastor. The Holy Father appointed him in 1979 Visitor Apostolic to present a Report on the Pastoral needs of the Syro-Malabar Catholic Emigrants outside Kerala. He presented a comprehensive report in January 1980 which earned for him the displeasure of the Latin Hierarchy since he pointed out that the decrees of Vatican II and the directives of the Holy See were not implemented in the Latin dioceses of India and, that Syro-Malabar priests be appointed to look after them.

As the new Archbishop of Ernakulam, we hope and pray that Archbishop Padiyara will continue to defend and foster the genuine traditions and rights of the Malabar Catholic Church.

For more than a year the See of Ernakulam was vacant. In the particular situation in Kerala it is very detrimental to the growth of an eparchy to leave it without an eparch for long. It affects ecumenical discussions adversely. The separated brethren in their Synods can provide eparchs for their eparchies without any delay. In the Catholic communion, the Orientals have to wait, even more than a year. A similar situation existed in the Malankara Catholic eparchy, Tiruvalla, when its eparch died in September 1977. The eparchy remained vacant for more than a year. Now the eparchy of Changanacherry is vacant. We hope it will not be for long. As the Vatican II has envisaged, the Synodal structure of ecclesiastical government has to be introduced in the two Oriental Catholic Churches in India. The separated brethren in India have synodal structure of government. It is an anomaly that those who were *constantly faithful* to the See of Peter in Rome remain even today without a Head and a Synod !!!

### Anti-Oriental move again

The Latin Archbishops in India have sent a third Memorandum against the Catholic Oriental Churches in India to the Holy Father on April 25, 1985. The First Memorandum entitled "Latin-Oriental Relations and the Mission of the Church in India" (Bhubaneswar) was sent in 1982, and the second entitled "A Response to the Report entitled, 'Syro-Malabar Catholics outside Kerala(1980)' was sent in Oct. 1983. The present, the third, is entitled, "Further Documentation on Latin-Oriental Relations and the Mission of the church in India" (Bhubaneswar 1985). It is written by the Latin members of the CBCI standing committee in their meeting at Bangalore.

The Document submitted to the Holy Father has a few general remarks and 12 Annexures. The general remarks are signed by Henry D'Souza, the former Archbishop of Cuttack-Bhubaneswar and the present co-adjutor bishop of Calcutta. The general remarks could be summarised as follows: (p. 1-4)

1. The principle, "one territory, one bishop, one jurisdiction" (uniformity of jurisdiction), however outdated or anti-conciliar may be should be, strictly maintained in India.



2. The Catholic Oriental Churches in India have nothing to do with the pastoral care of the members of their churches outside the restricted area in Kerala. It is to be done by the local latin bishop.
3. "India is a Latin territory". The Orientals cannot do evangelical works in the latin territories, as Orientals.
4. Oriental Individual Churches are mere Rites.
5. Diversity is division and uniformity is unity.

At the end of the "general remarks" Archbishop Henry D'Souza, the coadjutor of H. E. Cardinal Picachy invites the latin hierarchs in India to be watchful of the Orientals: "I have considered it worthwhile circulating the present documentation with these comments which will help the Latin bishops to be informed and *watchful*" (p.4).

In their letter addressed to the Holy Father they assert the following things also:

1. If religious houses of the Oriental Catholic Churches are established outside Kerala by the Oriental Catholics of India, it would "wound the Body of the Church" (p. 1).
2. "Faith is more important than ecclesial traditions, however venerable or ancient" (p.1).

The letter concludes, "we therefore reiterate that in the missionary situation of India, unity of jurisdiction is imperative" (p.1).

The Orientals have already on several occasions explained their view points to the Latin hierarchs. In the CBCI meeting of Tiruchirappally Metropolitan Cyril Mar Beselios and Bishop Powathil clarified the oriental view points. In the subsequent inter ecclesial dialogues also the points were made clear. In the Bombay meeting of the theologians (Aug. 1983) also the eastern point of view was clarified. In the *Christian Orient* we were trying to present the position of the Catholic Church. One must not narrow down Catholicity to any one church exclusively. The Latin hierarchs cannot say that they are unaware of these basic theological principles. What we can generally say is that the Latin Hierarchs are constantly repeating the very same things which Archbishop Henry D'Souza spoke against the Orientals in the CBCI meeting at Tiruchirappally.

The Orientals did not ask for a favour from the latin hierarchs. They demand that the teachings of the Popes and of the Second Vatican Council should be implemented in India:

- 1) Oriental Churches in India should have the right to look after their own faithful. It cannot be left to the latin bishops.
- 2) Oriental Catholic Churches have equal right and obligation for undertaking missionary activities. These are the points which the Orientals want to focus. It is surprising to see why the Latin hierarchs in India oppose Orientals in the exercise of their legitimate rights and why the higher authorities are delaying its implementation. Twenty years have elapsed since the Second vatican Council and the decree on the Oriental Catholic Churches has yet to be implemented in India. In between an Apostolic Visitor was appointed and a report was submitted by him to the Holy Father. What happened to his Report remains a mystery!!! This year the Synod of bishops is gathering in Rome to evaluate how far the decrees of the Second Vatican Council have been implemented. We hope the *unjust and miserable situation* in India will be pointed out in the Synod by the responsible persons.

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